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PRESIDENT STILES.*

EZRA STILES was born at North Haven, in the State of Connecticut, on the 10th of December, 1727. His ancestor, John Stiles, came from Milbroke, Bedfordshire, England, in 1634, and settled in Windsor, Conn., in 1635. His son, John Stiles, was brought, an infant, from England. His son, John, the president's grandfather, had fourteen children, two of whom, Isaac and Abel, were ministers of the gospel. Isaac was born at Windsor, Conn., July 30, 1697, and graduated at Yale college in 1722. In June, 1725, he married a daughter of the Rev. Edward Taylor, of Westfield, Mass. She died on the 15th of December, 1727. Her only child, Ezra, was born with a feeble constitution, and it long remained doubtful, whether he would survive the age of childhood. At the age of nine years, he began to learn his Latin grammar; and, having finished his preparatory studies, under the instruction of his father, at twelve he was prepared to enter college. An admission at so early an age being judged inexpedient, he waited three years longer; and in September, 1742, entered Yale college, in the 15th year of his age. His principal tutor was Thomas Darling, afterwards judge Darling, of Woodbridge, a faithful teacher, and a man of science. While at college, he was dependent, in a degree, on the patronage of friends. President Clap, among others, was his benefactor, and, by various acts of friendship, lessened the expenses of his education. Among the proofs of his diligence at college, are observations on a comet, made in his sophomore year; an account of the number, periods, distances, velocity, and other properties of comets; numerous geometrical mensurations; and a copious chronological compend of Bible history. He was naturally inquisitive, fond of books, patient of application, and always delighted with literary society.

Having finished his academic course, he delivered, by the appointment of the president, an oration, in the college hall, at the public examination of his class in July. On the 3d of September, 1746, at the age of nineteen, he received the degree of bachelor of arts. On this occasion, he had as distinguished a part, as a syllogistic exercise would admit; and, at that period, the candidates for the first degree had no higher appointment

* For nearly all the facts in the following brief memoir, we are indebted to the full and valuable Life of Dr. Stiles, written by the Rev. Abiel Holmes, D. D., LL. D., of Cambridge, and published in one vol., 8vo., Boston, 1798. Brief notices of president Stiles, with remarks on his character, may be found in Trumbull's History of Connecticut; Holmes's Annals; Chancellor Kent's Phi Beta Kappa Oration; Baldwin's History of Yale College; and in professor Kingsley's Historical Sketch of Yale College, published in the present volume of this work. The portrait in this number, is from the plate engraved for Dr. Holmes's Life of Dr. Stiles. It will be observed that a period, inserted by mistake, occurs after the first L, in the title LL. D.

at commencement, except a salutatory oration. He was respondent in defence of the following thesis, "The hereditary right of kings is not of divine authority." In professor Meigs's funeral oration on president Stiles, it is stated that "he was esteemed one of the most perfect scholars, that had ever received the honors of the seminary."*

Believing his religious principles to be settled, and impressed with a conviction of the duty and importance of making a Christian profession, he united with the church at North Haven, under the pastoral care of his father, on the 23d of November, 1746. He then returned to the enjoyment of his beloved literary privileges at New Haven. A new benefactor appeared in Capt. David Wooster, (afterwards Gen. Wooster, mortally wounded at Ridgfield, April 27, 1777,) who invited him to reside in his family. About this time, he drew up the following rules for his own use.

"Ratio vivendi."

"1. In every action and station of life, act with judgment, prudence, calmness, and good humor of mind. 2. Endeavor to make the business of your life your pleasure, as well as your employment. Labor ipse voluptas. 3. Be contented with whatever condition and circumstances Providence shall allot you in the world; and therein endeavor, some way or other, to be useful to your fellow men. 4. Persuade yourself that to live according to the dictates of reason and religion, is the surest, and indeed the only way to live happily in this world, and to lay a foundation of happiness in the other. 5. Extirpate all vicious inclinations; cultivate and improve the mind with useful knowledge, and inure it to virtuous habits; think, live, and act rationally here, that you may be progressively preparing for heaven. Nulla dies sine linea."

To these rules of his own, he added others, drawn from various sources, and closed the whole with the following sentiment and resolution:

"I consider myself as a citizen of the intellectual world, and a subject of its almighty Lawgiver and Judge; by him, I am placed upon an honorable theatre of action, to sustain, in the sight of mortal and immortal beings, that character and part which he shall assign me, in order to my being trained up for perfection and immortality; and shall, therefore, from this time forth, devote my life to the service of God, my country, and mankind."

In 1749, he was chosen a tutor of Yale college, and was inducted into office on the 25th of May. In the spring of this year, Dr. Franklin sent an electrical apparatus to Yale college. Nothing could have been more opportune than this to Mr. Stiles. In connection with his fellow tutors, he made a variety of curious experiments, above twenty of which are entered into his manuscripts. These were the first electrical experiments made in New England. Having received a license from the New Haven Association of Ministers, he preached his first sermon at West Haven, in June, 1749. At the commencement in September, he received the degree of A. M., and delivered a valedictory oration.

In April, 1750, he took a journey, and preached to the Housatonic Indians, at Stockbridge, Mass. This occasioned an earnest application to him, from the Society for Propagating the Gospel among the Indians, to undertake the mission to this tribe, as successor to the Rev. John Sergeant, who died July 27, 1749. But his health being unequal to so arduous a

* The members of his class were eleven in number. Among them were Hon. Lewis Morris, and Hon. John M. Scott, members of congress. Rev. Elihu Spencer, D. D., and Rev. John Brainerd, a missionary, and brother of David Brainerd.

service, he declined it. On the 12th of December, he pronounced a Latin funeral oration, in honor of Gov. Law, which was printed.* He wrote Latin with much facility. In September, 1752, it being the completion of the fiftieth year from the first commencement of Yale college, he delivered, at the request of the president, a Latin half-century oration. This year, he was invited to a settlement in the ministry at Kensington; but he declined the invitation. The exercise of preaching being prejudicial to his health, he determined to pursue the profession of the law, and accordingly applied himself to the study of it; not without the influence of religious considerations, which will be alluded to hereafter. In November, 1753, he took the attorney's oath, before the county court at New Haven, and practised at the bar till 1755. During this period, he studied the most important law treatises, particularly the great principles of the law of nature and of nations. The political and legal knowledge thus acquired, was of great service to him afterwards.

At the commencement in 1753, he pronounced a Latin oration in memory of bishop Berkeley, a liberal benefactor of Yale college. In 1754, he resolved to make an effectual effort for the restoration of his health, which had been for sometime, feeble. He accordingly rode to Deerfield, Mass., Boston, Newport, R. I., New York, and Philadelphia; about 1,000 miles. He attended the commencement in Cambridge, where he received the degree of A. M. On the 5th of February, 1755, he pronounced a Latin oration, in compliment to Dr. Franklin, then on a visit at New Haven. A friendship now commenced between Mr. Stiles and Dr. Franklin, which was never dissolved till death.

In April, being invited to preach, during the vacation, at Newport, R. I., he went to that town for the benefit of the journey, and with no view to a settlement. In May, the second church and congregation in Newport, gave him a unanimous call to settle with them in the ministry. This appointment embarrassed him, as he had fully determined to continue in the practice of the law. "At length," he says, "partly, my friends, especially my father's inclination; partly, an agreeable town, and the Redwood library; partly, the voice of Providence in the unanimity of the people; partly, my love of preaching, and prospects of more leisure in pursuing study than I could expect in the law, which, however, I love to this day, induced me to yield; and I gave an affirmative answer to the church and society."

At the commencement in September, he resigned his office as tutor in the college, which he had filled for six years, with singular usefulness and honor. The period of his life from 1747 to 1754, was the most critical, and, perhaps, the most instructive in his whole career. His mind became involved in serious difficulties, and his religious faith was severely tried. "In the years 1747 and 1748," to use his own language, "I had not indeed, a disbelief, but I was in a state of skepticism, and ardently sought a clear belief of the being and attributes of God. Close attention to Dr. Clarke's *Demonstration of the Being and Attributes of God*, in 1747, and, above all, to the views of surrounding nature, at length pretty fully established me in this fundamental doctrine. From thence to 1750, I studied the Scriptures, and had no difficulty in receiving them for the word of God. But in 1750, a conversation with a young gentleman of an amiable and virtuous character, first raised in me scruples and doubts respecting Revelation, which have cost me many a painful hour. By this

* The following is a specimen; "*Gloria conservandæ reipublicæ, ac peritè per procellas intestinas periculosissimasque confusiones fortiter et clementer administrandæ, sit soli, sapienti, et illustrissimo Law.*"

time, I was so thoroughly acquainted with the Scriptures, that I had no doubt what were the fundamental doctrines of Revelation; but I had a strong doubt whether the whole was not a fable and a delusion. I was alone, there being no person of my acquaintance near me, except the young gentleman above mentioned, who labored with these doubts. I had begun to preach in 1749; and my doubts increasing till 1752, I determined to lay aside preaching, and actually adopted the attorney's oath in 1753. An infirm state of health, at this time, was a sufficient pretext for relinquishing preaching." At the same time Mr. Stiles applied himself assiduously to the study of the Bible. After a protracted and painful investigation, accompanied with earnest and constant prayer to the Father of lights, and a conscientious obedience to the divine precepts, he became comparatively established in his faith. By 1755, his doubts had entirely vanished. We may here be permitted to remark, that he had probably indulged his speculative tendencies too much, without giving adequate attention to practical duties, and without sufficient communion with spiritually-minded Christians.

Mr. Stiles was ordained at Newport, on the 22d of October, 1755; on which occasion his venerable father preached a discourse replete with sound instruction, conveyed with the affection of a parent. His text was, "Thou, therefore, my son, be strong in the grace which is in Christ Jesus."* In February, 1757, Mr. Stiles was married to Elizabeth Hubbard, eldest daughter of Col. John Hubbard, of New Haven, "a woman of excellent accomplishments, intellectual, moral, and religious; and who, therefore, deservedly possessed his tenderest affection. By her prudence, and exclusive care of every thing pertaining to domestic economy, she left him in possession of his whole time, for literary pursuits and pastoral duties."

His ardor in literary investigations continued unabated. He wrote a learned letter in Latin, to the principal of the Jesuits' college in Mexico, in order to ascertain what discoveries the Jesuits had made in the countries beyond California. By a learned Jew from Palestine, he sent a letter to a Greek ecclesiastic, living in the Holy Land, or in Syria. Its design was, to obtain minute geographical and historical information of Western and Central Asia, and of the inhabitants. On the 23d of April, 1760, he delivered, before the Convention of Congregational Ministers of Rhode Island, a very elaborate discourse on "Christian Union," which was widely circulated.† He commenced a course of chemical experiments, and also extensive inquiries respecting the aborigines of North America. He began in 1763, an interesting correspondence with Rev. Dr. Lardner, of London. Dr. Franklin having presented him with Fahrenheit's thermometer, he began a series of thermometrical and meteorological observations, which he continued with very little interruption, with his own hand, till within two days of his death. They are contained in six quarto volumes.

In 1765, he wrote a letter to the principal of the university of Copenhagen, respecting some ancient Hebrew and Arabic manuscripts, which had been brought from the East. On the 28th of March, through the intervention of Dr. Franklin, the university of Edinburgh conferred on him the degree of doctor in divinity. In 1766, among other correspondence, he wrote to J. Z. Holwell, Esq., author of "Historical Accounts,

* Rev. Isaac Stiles died May 14, 1760, aged sixty-three. He was ordained to the pastoral care of the church in North Haven, November 11, 1724. His second wife was Esther Hooker of Farmington, by whom he had ten children.

† Some account of this sermon may be seen in the Quarterly Register, vol. vii. p. 20.

relative to the Empire of Hindoostan," who had resided thirty years in Bengal, for information respecting the Hindoo Shasters; whether the Jews at Cochin and Patna were in possession of a Hebrew Pentateuch, etc. In a letter to Rev. Dr. Welles, he says, "I am stationed in a very difficult part of the Lord's vineyard, though, I thank God, with great tranquillity and happiness in my flock."

In May, 1767, in the 46th year of his age, he commenced the study of the Hebrew language, by the aid of a Jewish rabbi. In the first five days, he read eighteen Psalms. In one month, he translated all the Psalms into Latin. In May, 1768, he had translated the Psalms, Genesis, and Exodus into English. He then commenced Arabic, Syriac, the Chaldee, and Rabbinical Hebrew, etc. In 1769, he commenced a Literary Diary, in which he recorded what appeared to him most worthy of preservation, in his conversation with literary men, and in his extensive reading. It records much useful information on history, philosophy, religion, politics, war, and on every subject interesting to man. This treasure is contained in fifteen quarto volumes, each consisting of above 300 pages. The doctor seldom permitted a day to pass without some addition to its value; and the date of the last entry is six days only before his death.* He now began to write an Ecclesiastical History of New England and of British America. Various circumstances, however, did not allow him to complete it. This year, he copied "*Eutychie Origines Ecclesie Alexandrinæ*," in the Arabic letter, and translated it from the original. He now "learned somewhat of Syriac, and dipped into Persic, Coptic, and the other oriental languages." On the 3d of June, he was assiduously employed in observing the transit of Venus. The observations which he made and collected on this subject, fill a quarto volume.

In 1770, he had considerable success in the ministry, and admitted twenty-eight communicants into his church. He writes, "This year, a holy God has shown his mercy and loving-kindness to me, to my family, and to my church. It has been to me one steady experience of divine goodness. My spiritual state is rather more comfortable, or, shall I say, less distressing, than heretofore. I hope I love my Saviour for his divine excellencies, as well as for his love to sinners. I glory in his divine righteousness; and earnestly beseech the God of all grace to endue me with true and real holiness, and make me like himself."

In Newport, there were many African slaves. Of eighty communicants in his church, seven were negroes. These occasionally met, by his direction, for religious improvement in his study. In 1772, he says, "In the seventeen years of my ministry, I have had under my pastoral care about 1,000 souls, a third of whom are now in eternity,—without doubt many of them are in misery. I have reason to fear that some have perished through my neglect. And yet I would humbly hope that I have warned all, taught them the evil and danger of sin, and presented the way of salvation by a bleeding Saviour; though I might have inculcated these things with greater frequency, zeal, and assiduity. Oh! how great the work, how solemn and awful the account for the blood of souls; *onus humeris angelicis formidandum*."

In 1773, he commenced a very profitable acquaintance with Isaac Carigal, a learned Jewish rabbi, who had travelled extensively in the East, and who was born at Hebron in the Holy Land. They cultivated a mutual friendship while present, and corresponded in Hebrew when absent. One

* Rev. Dr. Holmes made considerable use of this Diary, in preparing his Annals.

of the doctor's letters on the Messiah's kingdom, occupies twenty-two quarto pages. He also became acquainted with six other rabbies, and frequently attended the worship in their synagogue.

By a memoir, May 18, 1775, it appears that his daily habit was, first, in the morning, to offer private prayer to God; then, calling his family together, to read a chapter of the Bible in course, and perform family prayer; then to read by himself, from one to three or four chapters of the Bible in course, with frequent references to the original Hebrew and Greek, and to the commentators, ancient and modern; that recently he had made much use of the Zohar, in which, with the Syriac, he now daily read a portion. At ten or eleven, he walked abroad, and visited his flock. After dinner, he read an hour or two, and then visited again. In the evening, he read one or two hours. Between nine and ten, he attended prayer in his family. About eleven, he retired to bed, having commended himself and all his concerns to God.

On the 26th of May, he writes, "My pious and good wife has been, this day, setting her house in order, and giving her children her dying counsel. God grant it may make a deep and lasting impression on their tender minds! May they never forget her affectionate concern, especially for their spiritual and eternal welfare! Her disorder so far prevails, as to leave no prospect of her continuance in this vale of tears. The good Lord grant her his divine presence, give her a humble submission to his holy will, increase and strengthen her faith and trust in the divine righteousness of the glorious Immanuel."

Early on the morning of the 29th of May, Mrs. Stiles died, leaving her friends overwhelmed with sorrow. Her character and extensive charities seem to have secured for her a great degree of love and respect.*

On account of the war, which was now threatening many of the Atlantic towns, Newport was mostly evacuated of its inhabitants. On the 13th of March, 1776, Dr. Stiles and his family removed to Dighton, Mass. He continued, however, his pastoral labors at Newport, with the remainder of his flock and with the soldiers. On occasion of the declaration of independence, he wrote, "Thus the congress has tied a Gordian-knot, which the parliament will find they can neither cut nor untie. The thirteen united colonies now rise into an independent republic, among the kingdoms, states, and empires on earth. May the supreme and omnipotent Lord of the universe, shower down his blessings upon it, and ever keep it under his holy protection." On the 8th of December, 3,000 British troops took possession of Newport. During Dr. Stiles's retirement in Dighton, he diligently pursued his literary investigations. He received invitations from various quarters, to engage again in pastoral duties. In May, 1777, he repaired to Portsmouth, N. H., having consented to preach in that town for one year. On the 27th of September, he received official notice of his election to the presidency of Yale college, vacant by the resignation of Dr. Daggett. Before giving a definitive answer, he made a journey into Connecticut, and on the 5th of November, was introduced to the corporation of the college. On the day following, they unanimously elected him professor of ecclesiastical history, in conjunction with the presidency. He "very fully laid before them all his own deficiencies, and what they must

* Her children were Elizabeth, who died Nov. 16, 1795; Ezra, a graduate of Yale college, who died in North Carolina. Aug. 22, 1784. Kezia Taylor, wife of Lewis B. Sturges, of New Haven, who died Dec. 29, 1784; Emilia, wife of Jonathan Leavitt; Isaac, absent at the time of his father's death on a voyage, not afterwards heard of; Ruth; Mary, wife of Dr. Holmes of Cambridge, died Aug. 29, 1795; and Sarah, who died in infancy, in 1769.

not expect from him; particularly, his infirm health, want of talents for government, and doubts of becoming acceptable to the ministers, the assembly, and the public. He also communicated to them his sentiments in religion, both with respect to the system of theology, and ecclesiastical polity, and desired them particularly to consider wherein he coincided with and differed from others." "I did this," he says, "with all sincerity, as in the presence of God. I requested them to take full knowledge of me, on these and all other accounts, and to interrogate me to their full satisfaction."

Having taken time for ample deliberation and consultation, he determined to accept the office. He accordingly removed with his family to New Haven, in June, 1778, and immediately entered on his duties.

The most important facts in his history while president of Yale college, and the manner and spirit in which he discharged his elevated trusts, have been so recently described in this publication, that we shall not now take the trouble to repeat them.* It may be proper in this connection, however, to mention a few miscellaneous facts. In 1780, Dartmouth college conferred on him the degree of doctor in divinity. In 1781, he was elected a counsellor of the American Philosophical Society, and a fellow of the American Academy of Arts and Sciences. On the 17th of October, 1782, he was married to his second wife, Mrs. Mary Checkley, the relict of William Checkley, Esq., of Providence. The president's eldest son, Ezra, died on the 22d of August, 1784, near Edenton, N. C. In September, the college of New Jersey conferred on him the degree of doctor in divinity, and doctor of laws.

On Friday, the 8th of May, 1795, the president having, at eleven o'clock, walked out as usual, on his return, complained of a lethargic tendency, and of universal indisposition. Not seeming, however, to apprehend a settled illness, he declined a proposal of the family to send for a physician. But, the symptoms assuming a more threatening aspect, a physician was sent for in the afternoon; and from this time, the most assiduous attentions were paid to his disorder. It was a bilious fever of so putrid a tendency, as to baffle every medical attempt to check its progress. He soon became sensible that it would be fatal. "I do not doubt," said he, "the sufficiency of the Redeemer, or the mercy of God; but the want of purity makes me afraid to appear before a God of infinite purity." These apprehensions were, however, of short duration; nor did he experience that distress, which he had been accustomed to anticipate in the prospect of his dissolution. He continued to express strong desires after purity, as a qualification for admission into the presence of a holy God, and for the enjoyment of heaven. At four, in the afternoon, on Tuesday, May 11, he took an affecting leave of each member of his family, who was present, and gave messages of dying counsel for his absent children. Two students of the college being present, he called them to his bed, expressed his wish that they might be good and happy, and told them that they had laid the foundation of a good education, and he hoped they would make the most of their advantages. "But, above all," said he, "seek religion; read the Bible; and follow the example of Christ. What I now say to you, I say to all college. Tell the scholars what I tell you; that I wish them happy, and hope they will have a better president than I have been."

He expired at half past eight o'clock, in the evening of the same day. His funeral was attended on the following Thursday, when the Rev. Dr.

* See the number of this work for August, 1835, page 31, sequel.

Dana, of New Haven, preached a funeral discourse, from the words, "In my Father's house are many mansions."

"President Stiles," says Dr. Holmes, "was a man of low and small stature; of a very delicate structure; and of a well-proportioned form. His eyes were of a dark grey color; and, in the moment of contemplation, singularly penetrating. His voice was clear and energetic. His countenance, especially in conversation, was expressive of mildness and benignity; but, if occasion required, it became the index of majesty and authority."

Some traits in his character are thus delineated:

"With a rare felicity, he united, in his address and manners, familiarity with dignity. While an ornament to the highest, he was accessible to the lowest, classes of mankind. Communicative, hospitable, and polite to strangers, entertaining and instructive to all, none left his company without delightful impressions.

"Passionately attached to the interests of science and of religion, his delight in observing, as well as in accelerating, their progress, was next to enthusiasm. Speaking of certain methods of promoting useful knowledge, which gave some offence, he observed, in allusion to an apostolic expression: 'Notwithstanding every way knowledge is increased, and I therein rejoice, yea, and will rejoice.'

"If a thorough study of the Scriptures, in their original languages, as well as in many translations; a familiar acquaintance with the Rabbinical writings; a comprehensive knowledge of ecclesiastical history, and of the various systems of polemical and positive divinity, maintained in the successive ages of the Christian church; joined with deep contemplation, fervent devotion, and a pious life, constitute a great divine—he seems to have had a just claim to this character.

"He always carried a pencil in his pocket, and a small quarto sheet of blank paper, doubled lengthwise, on which he minuted every noticeable occurrence, and useful information. When he travelled, he carried several blank sheets, folded in the same manner, and applied them to the same purpose. When these memoranda formed materials sufficient for a volume, he had them bound; and they, collectively, compose four curious volumes of Itineraries, preserved in his cabinet of manuscripts.

"He manifested a paternal concern for such of his pupils, as found it difficult to defray the expenses of their education; inquired and ascertained their exigencies; and, in numerous instances, gratuitously discharged their bills for quarterly tuition. The best scholars are, not unfrequently, to be found among the most indigent. . . . The president coming, one day, out of the library, and seeing a student, of bright parts, and of studious application, walking pensively alone in the college yard, called him, and made some inquiry about his situation. Having encouraged his perseverance, he put a guinea into his hand, and dismissed him with renovated spirits, and a brightened countenance. It was done with his usual delicacy. 'Make a good improvement of it,' said he; 'ask no questions; and say nothing.'

"This characteristic trait is still further confirmed, by the testimony of another of my worthy and valued friends; who was, also, a considerable time, in the tutorship, and was a confidential friend of the president. In a letter to me, on the same subject, he writes: 'You doubtless are informed of his liberality. Within my knowledge, he afforded very considerable pecuniary aid to a number of scholars, to enable them to pursue a public education; and was ever ready to concur in arrangements to favor those,

whose finances embarrassed them in their collegiate course. Possessing so much benevolence, his public situation afforded frequent opportunities for exercising it, greatly to the benefit of the rising generation.'—To these testimonies, the compiler, were it necessary, could subjoin his own, with the addition of many others.

"When any one of his pupils was taken sick, he immediately visited him, and supplied the place of a parent, by his tender sympathy, seasonable counsel, and assiduous attentions.

"Were any one of his Christian graces to be discriminated, it should, perhaps, be his humility; a virtue seldom attached to great intellectual talents, and to high stations; but which confers the truest dignity on both. His deep contempt of human pride, whether it betrayed itself in others, or was found lurking in his own bosom, is discernible in a passage, prefixed to his birth-day reflections: 'How absolutely contemptible is a man, glorying in some little eminency among his fellow worms; while, in comparison with the immensity of the universe, and in the view of superior spirits, and, above all, in the contemplation of God, he must appear nothing, less than nothing, and vanity!'"

A SKETCH OF THE HISTORY OF YALE COLLEGE, IN CONNECTICUT.

[Prepared by Professor Kingsley, at the request of the Editor.]

[Concluded from page 40.]

THE corporation, at their session in June, following the death of president Stiles, chose the Rev. Timothy Dwight, D. D., as his successor. This appointment was in entire coincidence with the expectations and wishes of the public. Dr. Dwight signified his acceptance of the presidency in August; and on the 8th of September, the day preceding the public commencement, he was inducted into office, with the same formalities as were observed at the inauguration of president Stiles. The Rev. Dr. Williams, of East Hartford, officiated, on both these occasions, as senior fellow.

At the same time that Dr. Dwight was chosen president of the college, the Rev. David Parsons, of Amherst, Mass. was chosen professor of divinity. Mr. Parsons declined this appointment; and the corporation, in September of the same year, elected the Rev. John Gemmil, of Pleasant Valley, in the State of Pennsylvania, to the same office. On Mr. Gemmil's declining the place, the choice of the corporation, in September, 1796, fell on the Rev. Charles Backus, D. D., of Somers, Conn. This election, was likewise unsuccessful; and as so much difficulty had been experienced in filling the professorship of divinity, by inviting to it clergymen who were connected with congregations, the corporation, at their session in September, 1801, adopted a new plan for procuring a divinity professor; and made choice of Mr. Henry Davis, a tutor of the college and a popular candidate for the ministry, with the expectation, that, before assuming the duties of his office, he would take such time as should be necessary to prepare himself for the station. Mr. Davis, from the failure of his health, was never inducted into the professorship.

Dr. Dwight, from the time when he took the presidency of the college, had at the request of the corporation, supplied the pulpit, and performed the other duties of a professor of divinity, with universal approbation, till September, 1805. At this time, the subject of the professorship of divinity was taken up by the corporation, and fully discussed; and by a unanimous vote of the fellows, and to the entire satisfaction of all interested in this matter, the president was

requested to take the professorship of divinity in connection with the office he then held. When the vote was communicated to Dr. Dwight, he wrote in the records of the corporation his acceptance of the place; but he exhibited no additional confession of faith, and had no formal introduction to the professorship.

The grant which was made to the college in 1792, of the residue of certain taxes, was encumbered with the condition, that fifty per cent. of what should be paid into the hands of the commissioners appointed for this purpose, should be subject to the future disposal of the legislature. The final adjustment of this matter had not taken place, when Dr. Dwight came into the presidency. It had been found, that to place the college on such a foundation as to meet the increasing demands of education, and the expectations of the public; more money was necessary, than the original grant contemplated. Accordingly, at the session of the legislature in May, 1796, the corporation petitioned for the relinquishment of the fifty per cent. The petition was powerfully supported in an address by the president, to both houses of the general assembly. An act was finally passed, by which the fifty per cent. was relinquished by the legislature, provided the college would pay into the State treasury a certain sum, amounting to somewhat more than thirteen thousand dollars. It may not be improper to add here, that this act of the legislature was very extensively unpopular, and many individuals who were active in procuring its passage, suffered in their political standing; whether to the honor or disgrace of Connecticut, posterity will judge. Dr. Dwight, on several other occasions, when the college asked for aid, addressed the legislature with great ability, but without success. A majority of the members would admit, that a strong case had been made out; but the act of relinquishment in 1796 was remembered, and "the time for acting had not yet arrived."

As most of the grant of 1792 and 1796, except what was appropriated to the erection of the new college, had been invested in deferred stock of the United States, it did not become available till the year 1800; but every effort was made, as well before as after this time, to advance the interests of the college, which its means would admit. In the year 1798, as there was a small fund given by the Rev. Dr. Salter, of Mansfield, Conn., for the encouragement of oriental literature, Mr. Ebenezer Grant Marsh, was appointed "Hebrew instructor," to teach such graduates and undergraduates as might wish to acquire some knowledge of the Hebrew language. Mr. Marsh began to instruct in Hebrew, in November of that year. In 1801, the professorship of mathematics and natural philosophy, being vacant by the resignation of professor Meigs, Mr. Jeremiah Day, at that time senior tutor, was elected to this place. Mr. Day, in consequence of infirm health, did not enter upon this professorship till 1803. The same year, 1801, the corporation voted to institute a professorship of law. It was not their design to furnish undergraduates such instruction in this department, as might qualify them for the bar—a plan wholly inconsistent with the requisite attention to the other branches of the collegiate course—but to have occasional lectures read, "on the leading principles of the law of nature and nations; on the general principles of civil government, particularly of republican representative government; on the constitution of the United States, and of the State of Connecticut;"—"and also, on the various obligations and duties, resulting from social relations, especially those relations which arise from our own national and State governments."—A professional school in this department, if it should exist, was expected to be the private concern of the professor, or to be created by some subsequent act of the corporation. The Hon. Elizur Goodrich was elected to this professorship. He entered on the office of professor of law in 1801, and continued to lecture occasionally till 1810, when he resigned his place.

In the year 1798, some measures were taken for establishing a professorship of "chemistry and natural history;" but nothing decisive was done in relation to this object, till September, 1802; when the corporation voted, that such a professorship should be instituted; and Mr. Benjamin Silliman, at that time a tutor of the college, was elected the first professor. Mr. Silliman was inaugurated in 1804. The title of this professorship was afterwards changed; and is now the "professorship of chemistry and mineralogy."

The same year, 1802, the corporation voted to found a "professorship of languages," meaning the Hebrew, Greek, and Latin languages; and as no lectures on ecclesiastical history had been given since the death of president Stiles, and it was thought to be more probable that they would be resumed if the subject was kept in view of the public, "ecclesiastical history" was added to the style of this professorship. It was well understood, that no individual could properly perform the duties which this professorship nominally imposed; but the design was, to divide these duties among other professors, as means for their support should be obtained. The first person elected to this place, was Mr. Ebenezer Grant Marsh, at that time tutor and Hebrew instructor. Mr. Marsh did not live to enter on this professorship. He died November 16, 1803, in the 27th year of his age. He was son of the Rev. John Marsh, D. D., of Wethersfield, graduated at Yale college in 1795, was elected Hebrew instructor, as has been already mentioned, in 1798, and tutor in 1799. Mr. Marsh studied Hebrew with president Stiles; and when he received his bachelor's degree, was thought to have made very uncommon progress in that language. He was much respected for his talents and acquirements, and his death was greatly lamented. In the year 1805, the corporation determined to fill this professorship, and for this purpose made choice of Mr. James L. Kingsley, at that time senior tutor. Mr. Kingsley was accordingly introduced into this office, with the understanding, that he was to perform certain duties attached to the place, and at the same time to continue in the business of a tutor. He acted as tutor till 1812. This professorship has since received several modifications, which will be noticed hereafter.

Many who were interested in the advancement of medical science in Connecticut, had for a long time wished, that there should be established, in connection with the college, a course of medical lectures, for the benefit of professional students; and some measures for this purpose were taken by the corporation as early as 1806. The board had full power by their charter to establish such a department; but as it was desirable to have the co-operation of the Medical Society of the State in whatever plan was adopted, negotiations were entered into with that body, in consequence of which an application was made to the legislature in October, 1810, and an act was passed regulating the joint action of the Medical Society and the corporation of Yale college in establishing and conducting a medical school. In 1813, four medical professors were appointed; Æneas Munson, M. D.* professor of materia medica and botany; Eli Ives, M. D. adjunct professor in the same department; Nathan Smith, M. D., professor of the theory and practice of physic, surgery and obstetrics; and Jonathan Knight, M. D., professor of anatomy. The professorship of chemistry in the college, made any new provision for this science unnecessary. The same year, the lectures commenced under very favorable auspices; and the legislature, at their session in May, 1814, made a grant to the institution of thirty thousand dollars, to aid in effecting its objects. From that time, the department has been in regular and successful operation.

The buildings of the college, likewise, as well as its means of instruction, were gradually increased. In the summer and autumn of 1797, Connecticut Hall was repaired throughout; and the fourth story of this edifice was raised, so as to correspond more exactly with that of Union Hall. In the year 1800, as the number of students had considerably increased, there being at the beginning of the college year 1800-1, two hundred and seventeen undergraduates, the corporation voted to erect a new building, on the same general plan as Union Hall; which building was completed in the summer of 1803, and called Berke-

* Dr. Munson was far advanced in life at the time of this appointment, and never entered on the duties of the professorship. He was born in New Haven, June 24, 1734, and received his first degree at Yale college, 1753. After the usual preparatory study, he was for a short time a candidate for the ministry, but on account of feeble health, relinquished the profession of divinity for that of medicine. Possessing an ardent love of knowledge, and accustomed to observe, reason, and investigate, he was constantly advancing in professional science and usefulness; and, for more than half a century, sustained the highest reputation as a learned, devoted and successful physician. He was one of the founders of the Connecticut Medical Society, and for many years its president. Dr. Munson was highly respected, not only for his medical skill, but for his social, benevolent and religious character. He died in New Haven, June 16, 1826, having almost completed his ninety-second year.

ley Hall, in honor of bishop Berkeley, one of the benefactors of the college. The third story of the chapel, which had been used hitherto for the library and philosophical apparatus, was now much needed for the latter purpose, and for lectures on natural philosophy. There was likewise, great need of suitable recitation-rooms. Accordingly the corporation, at a meeting in November, 1800, voted to erect a building combining rooms for recitation, a library, and a chemical laboratory. This building was finished in the summer of 1803; and as some name was thought necessary, it was called the *Connecticut Lyceum*. The house which was erected for the accommodation of the president, in 1716, was so far decayed, that the corporation disposed of the old building, and the lands adjoining, and a new house for the president was built, north of the college edifices, which was completed in the autumn of 1799. The building used for college-commons, was in 1803, on account of the increased number of students, considerably enlarged.

Among other improvements in the condition of college, undertaken at the same period, was the enlargement of the library, and of the philosophical and chemical apparatus. In September, 1804, an appropriation was made for these purposes, and, in the spring of the next year, professor Silliman embarked for Europe to execute the resolve of the corporation. He returned in June, 1806, and besides accomplishing the immediate object of his mission, attended several courses of lectures in London and Edinburgh, to perfect himself in his own professional employment.

The collection of minerals belonging to the college, at the time when chemistry was first taught, was very inconsiderable; yet with the few which had been previously collected, and such as had been added chiefly from the vicinity of New Haven, instruction in mineralogy had been begun, and some interest in the science had been excited among the students. In 1807, a small, but very valuable cabinet of mineralogical specimens was purchased of Mr. Benjamin Perkins, who then resided in New York. Mr. Perkins was graduated at the college in 1796; and during a subsequent residence in England, having turned his attention to mineralogy, he collected a mineral cabinet of about fifteen hundred specimens, selected with great judgment, and for their number, exhibiting an uncommon variety of mineralogical characters. Afterwards the professor in this department, having become acquainted with the collection of minerals imported into the United States by Col. George Gibbs of Newport, Rhode Island, made an arrangement with that gentleman, by which about half of his cabinet, in the spring of 1810, was brought to New Haven, and opened in a room prepared in Connecticut Hall for this purpose. In the summer of 1812, in consequence of further negotiation, the remainder of Col. Gibbs's cabinet was deposited in the same place. The whole of this collection contained somewhat more than ten thousand specimens.

It deserves here to be added, that in all the improvements in the collegiate buildings, and in the enlargement of the means of instruction, the opinions of the president had great influence. The advancement of the institution he kept constantly in view, and he was ever ready, so far as its means allowed, to adopt any plan which promised to extend its usefulness.

Dr. Dwight continued in very vigorous health, and discharged with great ability the numerous duties which devolved upon him; when in the early part of the year 1816, he was attacked with a local disease, which made such inroads on his constitution, that his decline was soon obvious. He died in New Haven, January 11, 1817, in the 65th year of his age. The events in the life of president Dwight are so well known, from the biographical sketch prefixed to his theology, and from other publications, that it would be superfluous here to do any thing more, than to state a few of the prominent facts, and to note some leading traits of his character, more particularly in his relation to the college as president and professor of divinity.

Dr. Dwight was born in Northampton, Mass. in May, 1752. He received his bachelor's degree at Yale college in 1769. Three years after, when he graduated master of arts, he exhibited a "Dissertation on the History, Eloquence and Poetry of the Bible," which was published, and was considered an earnest of

future eminence. In 1771, he was elected a tutor of the college, and continued in the tutorship for six years; and in this time, he was associated with most of those gentlemen, who have been already mentioned as occupying the same station with so much ability, during the presidency of Dr. Daggett. On leaving the college in 1777, he was for a short time a chaplain in the revolutionary army, and afterwards entered on political life in Massachusetts; but having finally determined on entering permanently the Christian ministry, he was ordained in 1783 pastor of the church in the parish of Greenfield, in the town of Fairfield, Conn. Here he continued till his election to the presidency of Yale college. The subject of education had long been familiar to Dr. Dwight; and he came to the college, well acquainted, from his former residence at the institution, with its condition, and what his station required. The funds granted in 1792 soon began to be available; and the prosperity of the country under the operation of the new constitution of the United States, affording inducements to greater numbers to direct their attention to a liberal education, every circumstance was favorable to the advancement of the college; but the talents and efforts of Dr. Dwight were necessary to give these causes their full effect. During his presidency, the course of instruction was extended and improved, and the number of students greatly increased.

From 1795 to 1805, Dr. Dwight filled the office of professor of divinity, by an annual appointment. During this period, his sermons, designed to give a connected view of religious doctrines, were delivered, generally from short notes; his miscellaneous discourses, were frequently more fully written, but not always. After he took the office of professor of divinity permanently, the first class of sermons above mentioned, was committed to writing; and he made use of them in one half of his preaching in the college chapel, for the remainder of his life. He never ceased, however, to increase his stock of sermons on miscellaneous subjects, and especially on topics which he judged appropriate to the audience he addressed; and to the close of his preaching, he probably wrote as many new discourses, as most ministers who have officiated the same length of time. There was always a number greater or less of theological students residing at the college as graduates, who looked to him for instruction. These students met occasionally, sometimes once a week, and sometimes oftener, when dissertations were read on subjects previously assigned; after which the president added his remarks on the opinions advanced, and the course of argument adopted. On Saturdays at eleven o'clock, his recitations in the senior class were always theological; and his remarks, at these times, comprised a series of familiar lectures. Saturday evening was the time, when he appeared more fully as the college pastor. About the year 1780, a number of undergraduates, with the approbation of president Stiles, established a regular meeting on that evening, for devotional purposes; * first in a room procured for this object in town, and afterwards within the college walls. Dr. Dwight, during a large part of his presidency, was in the habit of being present a portion of each evening, at this meeting; and by his observations, contributed greatly to increase religious knowledge among the students, and to give a proper direction to religious feeling.

As president, he took the instruction of the senior class in metaphysics and ethics, and likewise in rhetoric. The government of the college, as well as its instruction, was a subject on which Dr. Dwight spent much thought, and was a part of his official duty in which he was highly successful. The college laws, in consequence, received during his presidency some very important modifications, to adapt them better, as was thought, to the government of youth, and especially to the altered circumstances of the times. His great reliance, however, in the management of students, a reliance in his case altogether justifiable, was on his own powers of persuasion. No person ever more thoroughly understood the feelings and passions of young men, and their

* This is stated on the authority of a clergyman now deceased, who informed the writer of this article, some years ago, that he was personally concerned in establishing what was called, "the Saturday night meeting," at the time mentioned above. Other similar associations not improbably existed earlier; but this took a more permanent form, and has continued, with little or no interruption, to the present time.

modes of thinking and reasoning, or knew better what motives to urge, when it was necessary to check their waywardness, or to incite them to laudable efforts. Whether he had occasion to speak to the students at large, or to portions of them, he always succeeded in producing a conviction of the interest he took in their welfare, in which there was no affectation; and he addressed at the same time, their understandings and their consciences with such appropriateness and force, that few continued in opposition. Towards the close of his life, he sometimes remarked, that talking seemed to have lost most of its efficacy—yet to others it was not so apparent.

Besides his employment in the government and instruction of the college, as head of the institution he had a great amount of miscellaneous business to transact, which it was impossible to avoid; still he found time to prepare his *Travels in New England and New York*, and to prosecute other literary enterprises. All this could not be accomplished without great industry; and his example, in this respect, had a favorable influence on the students of the college. Dr. Dwight was an ardent friend of his country, and in early life entered with great zeal into the cause of American independence. He was much attached to the institutions and habits of New England, and prized highly that liberty, which is founded on a rigid execution of equal laws; a state of things, which he believed could exist nowhere, for any great length of time, separated from a strong sense of religious and moral obligation.

The death of Dr. Dwight occurred, as before stated, January 11, 1817. His funeral was attended on the 14th, when a discourse was delivered by the Rev. Dr. Chapin of Wethersfield. A large part of the citizens of New Haven joined in the funeral procession, and the fullest evidence was afforded of the strong sense entertained by all, of the worth of the deceased, and of the loss which the college and the public had sustained in his death. At a meeting of the corporation in February, a discourse, at the request of the college faculty, was pronounced before the college and citizens of the town, on the life and character of president Dwight, by professor Silliman.*

The corporation, at their meeting in February, 1817, elected the Rev. Henry Davis, D. D., at that time president of Middlebury college, to succeed Dr. Dwight as president; and the Rev. Ebenezer Porter, D. D. of the Theological Seminary, Andover, Mass., to be professor of divinity. Dr. Davis having declined the appointment, the corporation, in April of the same year, made choice for president, of Mr. Jeremiah Day, at that time professor of mathematics and natural philosophy. President Day was inaugurated July 23, 1817, with the same formalities as were observed at the inauguration of president Stiles, and president Dwight. He was also ordained, on the morning of the same day, to the ministry of the gospel, by the clerical part of the corporation. The Rev. Dr. Lewis of Greenwich, one of the fellows, preached the ordination sermon.

The corporation, at the same meeting, made choice of Mr. Eleazar T. Fitch, a candidate for the ministry, to be professor of divinity; Dr. Porter, having declined his appointment. The ordination of Mr. Fitch, and his inauguration as Livingston professor of divinity, took place November 5, 1817. The ordination sermon was preached by the Rev. Dr. Elliot of East Guilford, one of the fellows. Mr. Fitch, on his induction into this professorship, subscribed the confession of faith, which was first used by president Stiles.

In September, 1817, the corporation elected the Rev. Chauncey A. Goodrich, who had before been a tutor in the college, professor of rhetoric and oratory. Mr. Goodrich entered on this office in January, 1818.

At the same meeting of the corporation, Sept. 1817, Mr. Alexander M. Fisher, at that time a tutor in the college, was elected professor of mathematics and natural philosophy. Mr. Fisher was inducted into office the following October. In the spring of 1822, he determined to visit Europe, chiefly with the view of improving himself in his profession, by seeing the state of foreign literary institutions. He sailed from New York, April 1, in the *Albion*, for Liverpool, and perished by shipwreck, on the morning of the 22d of the same

* There is a good portrait of Dr. Dwight, by Col. Trumbull, in possession of the college.

month, on the coast of Ireland, not far from Kinsale. Professor Fisher was born in Franklin, Mass., 1794, graduated at Yale college in 1813, and was elected a tutor in 1815. He was a man of superior talents, and of uncommon attainments for his age; and his loss was greatly lamented.*

In September of the same year, the Rev. Matthew R. Dutton of Stratford, Conn., was elected the successor of professor Fisher, and soon after entered on the duties of his office. Professor Dutton died July 17, 1825, aged forty-two years. He was born in Watertown, Conn., and received his bachelor's degree at Yale college, in 1808. Before his ordination as pastor of the church in Stratford, he had for two years discharged the office of a tutor in the college. Professor Dutton possessed a discriminating mind, and communicated instruction with uncommon clearness. He commenced the labors of his professorship with the fairest prospects of future usefulness, and his early loss was deeply felt by the institution.

Mr. Denison Olmsted, who had been a tutor in the college, and afterwards a professor in the university of North Carolina, succeeded Mr. Dutton in the autumn of the year 1825, and is the present professor of mathematics and natural philosophy.

Dr. Smith, professor of the theory and practice of physic, surgery and obstetrics, died in New Haven, Jan. 26, 1829. He was born in Rehoboth, Mass., September 30, 1762, and early removed with his parents to Vermont. At the age of twenty-four, having witnessed a surgical operation, which strongly excited his curiosity, he directed his attention to the structure of the human body; and after some previous preparation, commenced the study of medicine. Having graduated doctor of medicine at Harvard university, he soon after projected the plan of a medical institution, in connection with Dartmouth college, and was appointed professor of medicine in the new school. After lecturing in that place several years, he made a voyage to Europe, and besides attending a full course of medical lectures in Edinburgh, for sometime witnessed the practice in the hospitals in London. On his return to New Hampshire, the medical school, which he had been the means of establishing, flourished in a high degree under his auspices, and those of the able professors, who were, in the course of a few years, associated with him. In the year 1813, he accepted of a professorship in Yale college, where he continued to lecture till his death. His professional practice was extensive, and his influence upon medical science very great. The assertion, "that he has done more for the improvement of physic and surgery in New England, than any other man, will by no one be deemed invidious."†

At the commencement in 1829, Dr. Thomas Hubbard was elected professor of surgery, and Dr. William Tully, professor of materia medica and therapeutics. Dr. Ives took the department of the theory and practice of physic. In 1830, Dr. Timothy P. Beers, was chosen professor of obstetrics.

From the establishment of the professorship of divinity in 1755, and probably from a much earlier time, there had been generally at the college a class of resident graduates, who were pursuing the study of theology. Their number had varied considerably in different years. In the early part of the year 1822, on the representation of some of the senior class, that they were desirous of going through their theological course at the college, the question came up for consideration, whether the instruction of students in divinity should be abandoned, or the means of aiding them in their professional studies should be so enlarged, as better to correspond with the existing state of theological learning. After a full consideration of all the circumstances of the case, it was determined to open a subscription for a new theological professorship. This subscription was soon so nearly filled, that at the Commencement of the same year, it was presented to the corporation for their acceptance. Several of the subscribers attached conditions to their contributions to this fund; the most important of which was, that the professor, on taking his office, should make

* The college has a good portrait of professor Fisher, by Mr. S. F. B. Morse.

† A portrait of Dr. Smith, by Mr. S. F. B. Morse, was presented to the college, by the medical class of 1825-6.

the same declaration as to his faith, as was made by president Stiles and president Dwight, on their induction into the presidency. The corporation accepted this subscription and established the new professorship. They likewise voted, "That in consideration of the high sense which this board entertains of the distinguished merits of the Rev. Timothy Dwight, D. D., late president of this college, and of his eminent services and usefulness while in office, the professorship this day established, shall take his name, and be styled the Dwight professorship of didactic theology." The Rev. Nathaniel W. Taylor, was elected the first professor on this foundation, and entered on the duties of his office, in the autumn of the same year.

In 1824, Mr. Josiah W. Gibbs, who had before been a tutor in the college, was invited to discharge the duties of a professor of sacred literature in the theological department of the college, funds having been provided for his support, in part. These funds being afterwards increased, a professorship of sacred literature was instituted in 1826, and Mr. Gibbs was formally elected professor, and inducted into office.

The same year, the corporation resolved to fill the professorship of law, which had been vacant since the resignation of Mr. Goodrich in 1810; and the Hon. David Daggett, at that time one of the judges of the superior court of Connecticut, was elected to this office. A law school has been established under the direction of judge Daggett, and Samuel J. Hitchcock, Esq., attorney and counsellor at law, in which there is given a full course of legal instruction.

In 1831, Mr. Theodore D. Woolsey, who had before been a tutor in the college, was appointed professor of the Greek language and literature, and entered on the duties of his office. In consequence of this new arrangement in the department of ancient languages, the professorship of the Latin language and literature remained with the former incumbent.

Since the year 1817, there have been several additions to the buildings of the college. As the building which was used for college commons was much too small for the purpose, and was in other respects inconvenient, the corporation voted in 1818, to erect a new commons hall. This building was completed in 1819, and besides the necessary kitchens and dining rooms, contains a large and convenient apartment for the mineralogical cabinet. The former hall was changed into a chemical laboratory.

The corporation, in 1820, voted to erect a new college edifice, north of the other buildings, and in the same line with them. This new college was finished in the autumn of 1821. It has not received from the corporation any distinctive name.

As the number of students was much increased, the chapel erected in 1761, was found insufficient to hold them conveniently, when assembled for public worship. Measures were accordingly taken in 1823, for building a new chapel, and several friends of the college contributed to its funds in aid of this object. The new chapel was dedicated November 17, 1824. On this occasion, a sermon was preached by the Rev. Professor Fitch, before a large assembly, composed of the officers and students of the college, and the citizens of the town. The old chapel, now called the Athenæum, was devoted to recitation rooms, and rooms for the libraries of the literary societies among the students. The library of the college was removed to an apartment prepared for it in the new chapel; and the room in the Lyceum, in which it was before contained, has been since used for lectures, and for exercises in declamation, for which purposes it was much needed.

In 1831, an arrangement was made by the corporation with Col. John Trumbull, in consequence of which, a collection of paintings executed by that gentleman, was, on certain conditions, deposited with the college. A building to contain them was finished in 1832. This building, besides a room for the Trumbull paintings, contains an apartment for other paintings belonging to the college, and likewise several rooms for other purposes of the institution.

At a meeting of the corporation in January, 1835, as it appeared that a considerable sum had been subscribed for the erection of a new building to accommodate theological students, it was determined that such a building should be

begun; and considerable progress has already been made towards its completion.

An account of the several donations which the college has received from the State and from individuals, has been omitted in the preceding narrative, as it was thought, that whatever relates to this part of the history of the college, might be more advantageously exhibited under one view. At the session of the legislature in 1822, a committee of that body was instructed to inquire, what amount of funds had been granted to Yale college by the State, from the foundation of the institution to that time. From the report of this committee, it appears, that from the establishment of the college in 1700, to the year 1792, the whole amount which the college had received in any manner from the legislature, was \$24,399 10. But of this sum, \$2,220 was raised by a lottery granted for the benefit of the college in 1747. From five to six thousand dollars were granted out of the avails of a French prize, brought into New London by an armed vessel belonging to the State, and from other sources unconnected with the ordinary supplies of the State treasury. Most of the remainder was derived from the annuity, granted in 1701, in the first college charter. To the year 1792, therefore, the Connecticut treasury had not been greatly burdened by the support of Yale college. All the grants, in whatever manner made, amount to but little more than two hundred and fifty dollars a year. The grant made in 1792, when the number of the corporation was enlarged by the admission of civilians into that body, was estimated at \$40,629 80, including, however, the additional sum received in 1796. In 1816, a sum of money, received from congress to reimburse certain expenses which the State had incurred in the last war with Great Britain, was appropriated by the legislature to various objects of public utility; and of this sum the college received \$8,785 70. In 1831, from a *bonus* paid into the State treasury for the charter of a bank, the college received \$7,000. The grant made to the medical institution in 1814, was not for the aid of the college. It was, besides, not made directly to the corporation, but to commissioners, who superintended the expenditure of this money. These are all the sums which the college has received from the legislature of Connecticut, directly or indirectly, in the one hundred and thirty-five years since it was founded.

Of the private benefactors of the college, the first were the original trustees, who in the year 1700, as has been already stated, laid the foundation of the institution by formally depositing books for its use. The value of the books given at that time, was estimated by president Clap at thirty pounds sterling. The next donor was James Fitch, Esq., of Norwich, Conn., who, in October, 1701, gave the college six hundred and thirty-seven acres of land in the town of Killingly, Conn., "and all the glass and nails which should be necessary to build a college house and hall." This gentleman was at that time a member of the council of Connecticut. The value of this donation is nowhere stated; but the probability is, that the glass and nails constituted the most substantial part of the gift. This land in Killingly was afterwards exchanged for about the same quantity of land in Salisbury, Connecticut.*

On the removal of the college from Saybrook to New Haven, about seven

* James Fitch, Esq., or, as he is likewise called by both Pres. Clap and Dr. Trumbull, Maj. Fitch, was the first donor to the college, not of the board of trustees. His donation of land and materials towards building a college edifice, was made in October, 1701, "in the time of the sitting of the assembly, and before the charter was given." This circumstance Pres. Clap considers important, in proving the college to have had a legal existence before the granting of the charter. The donation was made to the collegiate school, as "already set up by the great pains and charges of the ministers." This benefaction of Maj. Fitch undoubtedly had great influence in procuring the charter, and in encouraging the friends of the college in their efforts to promote its interests; and on this account is deserving of particular consideration. Major Fitch was the eldest son of the Rev. James Fitch, the first minister of Saybrook, and was born in Saybrook, August. 1649. The Rev. James Fitch removed to Norwich in 1669, and was the first minister of that town. He and his son, Maj. Fitch, held large tracts of land in Norwich, Canterbury, Pomfret, and Killingly. Maj. Fitch was chosen a magistrate, or a member of the council of the colony, as early as 1683, and continued to be re-elected till 1708 or 1709. He removed from Norwich to Canterbury, and was among the original settlers of that town. The Rev. James Fitch left thirteen children, and his descendants are very numerous and widely dispersed. The Rev. Ebenezer Fitch, D. D., who graduated at Yale college in 1777, was six years a tutor, and the first president of Williams college, was a descendant of Maj. Fitch. The Hon. Thomas Fitch, who graduated at Yale college in 1721, and who was several years governor of Connecticut, is said to have been a descendant of Maj. Fitch; but this is not certain, though he undoubtedly descended from the Rev. James Fitch.

hundred pounds were subscribed towards erecting the new building; but president Clap supposes that "the whole of that sum was not actually paid." Various other donations were made by individuals in different parts of the State and country, none of which were very considerable, yet together they were of essential advantage to the college in its infant state.* In the years 1718 and 1721, governor Yale sent goods to the value of four hundred pounds sterling, for the benefit of the college. He had before made a donation of books for the library, estimated at the value of one hundred pounds sterling. Governor Yale is said to have given five hundred pounds more to the college, in his will, written a short time before his death; but the will never obtained a probate, though great pains were taken by governor Saltonstall to effect it.

In the year 1728, the Rev. George Berkeley, dean of Derry, came to America with the view of founding an Episcopal college in the island of Bermuda, "for converting the savage Americans to Christianity." He purchased a country seat near Newport, Rhode Island, with about ninety-six acres of land. While he resided in Rhode Island, he became acquainted with the Rev. Jared Eliot, of Killingworth, Conn., one of the trustees of Yale college; the Rev. Dr. Johnson, of Stratford, and other gentlemen of Connecticut. He had likewise a correspondence with the Rev. Elisha Williams, rector of the college, and became well acquainted with the character and prospects of the institution. Dean Berkeley resided in America about two years.† Before he returned to Europe, he made a donation of all his own works to the college library; and after his arrival in England, he sent to the trustees a deed of his farm in Rhode Island, to be held by them for the encouragement of classical literature. The conditions of the deed are, that the rents of the farm, after necessary charges are deducted, shall be appropriated to the maintenance of the three best scholars in Greek and Latin, who shall reside at the college at least nine months in a year, in each of the three years between their first and second degrees; that on the sixth of May annually, or in case that shall be Sunday, on the seventh, the candidates shall be publicly examined by the president or rector, and the senior Episcopal missionary within the colony, who shall be then present; and in case none be present, then by the president alone. If the president and senior missionary shall not agree in their judgments who are the best scholars, it is directed that the case shall be decided by lot. Scholars on this foundation are to be called "scholars of the house." All surplusages of money which remain by any vacancies, are to be expended in Greek and Latin books, to be distributed to such undergraduates as shall make the best composition or declamation in the Latin tongue, upon such a moral theme as shall be given them. President Clap remarks, that "this premium has been a great incitement to a laudable ambition to excel in a knowledge of the classics." How far this donation has answered the object for which it was made, may be determined in part from the general character and standing of those who have been successful candidates for the "dean's bounty."‡ It may correct some erroneous impressions on this subject, and show the value of this species of donations in public seminaries, to mention the names of a few of those who have arrived at the distinction of being Berkeleian scholars.

The first examination for the dean's bounty was held in May 1733, when the Rev. Eleazar Wheelock, D. D., the first president of Dartmouth college, and Benjamin Pomeroy, D. D., of Hebron, Conn., at that time senior sophisters, were elected "scholars of the house." Among those who were scholars of the house from this time to the year 1777, may be mentioned the Rev. Aaron

* The two largest of these donors were governor Saltonstall of Connecticut, and Jahaleel Brenton, Esq. of Newport, Rhode Island; each of whom gave fifty pounds sterling.

† The college is in possession of a valuable painting, commemorative of dean Berkeley's residence in America, which comprises seven figures as large as life. The principal figure is dean Berkeley in his clerical habit; a lady with a child, *the dean's wife*; another lady, probably a Miss Hancock, who accompanied the dean and his wife to America; a gentleman writing at a table, who is Sir James Dalton; another gentleman, probably a Mr. James, who came to America with the dean; a third gentleman, a Mr. John Moffat, a friend of the artist; and the artist, Smybert, an Italian, who came with the dean from England. The dean is resting his hand on a copy of Plato, his favorite author; and appears to be dictating to Sir James, who is acting as amanuensis. This painting was executed by Smybert, while the dean resided at Newport. It was presented to the college in the year 1808, by Isaac Lothrop, Esq., of Plymouth, Mass.; and had been preserved in Boston. It was purchased and transmitted to the college by Mr. Lothrop, through the agency of the Hon. John Davis, Col. Joseph May, and Isaac P. Davis, Esq., of Boston. Mr. Lothrop died at Plymouth, July, 1808, aged 73.

Burr, president of the college of New Jersey; the Hon. John Worthington, LL. D., of Springfield, Mass.; the Hon. Jared Ingersoll; the Hon. William Samuel Johnson, LL. D.; the Rev. president Daggett; professor Strong; the Hon. James Abraham Hillhouse; the Hon. Simeon Strong, LL. D., of Massachusetts; governor Fanning; the Hon. Silas Deane; the Hon. Stephen M. Mitchell; the Hon. Jonathan Ingersoll; the Hon. John Trumbull; governor Treadwell; the Rev. president Dwight; the Rev. Joseph Buckminster, D. D.; the Hon. John Davenport; the Hon. Abraham Baldwin; the Hon. Samuel W. Dana, and the Hon. Chauncey Goodrich.* These names are selected as belonging to those who were more extensively known in after life, than most of their associates. Since the year 1777, many of the Berkeleian scholars are still living. A complete list, however, would show that in most instances, they have reflected honor on the donation. The change in the value of money, the enlargement of the collegiate course of study, and the introduction of other marks of distinction, have rendered, in later times, the Berkeleian prizes of less comparative value; yet, at no period have they been without their use.

In 1733, the dean sent an additional present to the library of about a thousand volumes, which, according to president Clap, was the finest collection of books which had then ever been brought, at one time, to America. The character of Berkeley, and the rank he held among the scholars of his age, are so generally known, that a particular account of the events of his life is unnecessary here. It may be proper, however, to add, that he was born in the county of Kilkenny, Ireland, in 1684, and was educated at Trinity college, Dublin. In 1734, he was consecrated bishop of Cloyne, and died at Oxford, January 14, 1753. His private excellence was so universally acknowledged, that the well known line of his friend Pope, seems hardly to contain an hyperbole:

"To Berkeley every virtue under heaven."

The donation of the Hon. Philip Livingston, which was the commencement of a fund for the support of a professor of divinity, has been already mentioned. To this fund, several small additions have been made at different times. Dr. Daniel Lathrop, of Norwich, Conn., gave to the college by will five hundred pounds; "to be used in such manner, that the interest only be annually expended." The corporation have never made any definite appropriation of this legacy. They voted "that the principal be preserved as a perpetual fund, and forever kept separate by itself, and the annual interest alone expended."—Dr. Lathrop died January 8, 1782, aged seventy. He was born in Norwich, 1711, and was a descendant of the Rev. John Lathrop of Scituate and Barnstable, Mass., who came to America in 1635. In 1733, Dr. Lathrop was graduated at Yale college, and afterwards received a medical education in London. In company with his brother Dr. Joshua Lathrop, who was graduated at Yale college in 1743, he was extensively known as a druggist; the two brothers being for many years, the sole or principal dealers in this branch of business in Connecticut. Dr. Lathrop lost all his children by sickness, when they were young; and, what rendered the bereavement more severe, they all died within a few days of each other. He was a gentleman of great benevolence, and highly distinguished for all the Christian virtues. At his death, besides the legacy to Yale college, he left considerable sums for public and charitable objects in the town of Norwich.

In the year 1781, the Rev. Richard Salter, D. D., of Mansfield, Conn., gave by deed, a farm to the "president and fellows, for encouraging and promoting the study of the Hebrew language and other oriental languages in said college." This farm was situated in Mansfield, and was sold by the corporation for two thousand dollars. Dr. Salter was a native of Boston, and was educated at Harvard college, where he received his first degree in 1739. He was pastor of

* Among those who during the same period were successful candidates for the Berkeleian premiums for Latin composition, are Gen. David Wooster; Col. Joseph Hawley; Gen. Phineas Lyman; James Cogswell, D. D.; Samuel Buell, D. D.; chief justice Dyer; David Brainard, the missionary; governor Hall of Georgia; president Stiles; Hon. Richard Morris; Joseph Lathrop, D. D., in three successive years; Nathan Strong, D. D.; Gen. Humphreys, &c.; besides most of those who were at any time scholars of the house. Thus president Daggett was scholar of the house, and received a prize for Latin composition in each of the four years he was an undergraduate.

the first church in Mansfield, and having outlived for some years, all his children, died April 14, 1787, in the sixty-sixth year of his age, and the forty-first of his ministry. The oriental languages are understood to have been with him a favorite study. Besides being a clergyman, he was also for sometime, a practising physician. He was nine years a fellow of Yale college.

In the year 1789, the Rev. Samuel Lockwood, D. D., gave one hundred pounds to the president and fellows, for the enlargement of the philosophical apparatus; and afterwards, by will, gave somewhat more than eleven hundred dollars; the interest of which, is to be expended annually in the "purchase of good and useful books to enlarge the library." Dr. Lockwood was graduated at Yale college in the year 1745, and in 1748 was settled in the ministry, in the parish of Andover in the town of Hebron, Conn., where he continued about forty-three years. He was elected fellow of the college in 1777, and was a member of the corporation till his death, which occurred June 18, 1791, in the seventieth year of his age.

In 1807, the Hon. Oliver Wolcott gave two thousand dollars to the president and fellows, and directed that the interest of this sum should be annually expended for the increase of the library. Mr. Wolcott was born in Litchfield, Conn., January 11, 1760. His father, Oliver Wolcott, was governor of Connecticut, as was likewise his grandfather, Roger Wolcott. He received the degree of bachelor of arts at Yale college, in the year 1778. On the first organization of the treasury department of the United States, in 1789, at the urgent request of Gen. Hamilton, who had been appointed secretary of the treasury, Mr. Wolcott was appointed controller. He had before held the same office in the treasury department of Connecticut. On the resignation of Gen. Hamilton, in 1795, Mr. Wolcott succeeded him, and continued secretary of the treasury of the United States till the year 1801, when, in the new arrangement of the courts of the United States, during the administration of president Adams, he was appointed a judge of the second circuit. When the new courts were abolished in the succeeding administration of Mr. Jefferson, he removed to New York, and engaged extensively in mercantile pursuits. Mr. Wolcott was elected the first president of the bank of America, and held that office a number of years. In the year 1817, having returned to Connecticut, he was elected governor, and was annually re-elected till 1827. He died in New York, June 1, 1833, and was buried at Litchfield.

Noah Linsly, Esq. of Wheeling, Virginia, in 1814 gave by will to the president and fellows, three thousand dollars, which they added to the library fund. Mr. Linsly was born in the parish of Northford in the town of Brandford, Ct., Feb. 4, 1772. In 1791, he was graduated bachelor of arts at Yale college, with a high reputation for scholarship, and was invited, in 1793, to the office of tutor in Williams college, Massachusetts, which had then been recently incorporated. His name stands at the head of the catalogue of tutors in that seminary. This appointment was undoubtedly on the recommendation of president Fitch, of that college, who, while a tutor of Yale college, must have become acquainted with the merits of Mr. Linsly. He continued at Williams college one year, and spent the succeeding year in the same office at Yale college. Few instructors have been equally successful in gaining the respect and esteem of their pupils. In 1795 he removed to Wheeling, Virginia, and entered upon the practice of law. In his profession he had great success. He died at Wheeling, March 25, 1814. Besides the donation to Yale college already mentioned, he made provision for a public school at Wheeling. He was buried at the south part of Wheeling Hill, where there is a plain sandstone monument, with this inscription, "To the memory of Noah Linsly, founder of the Lancasterian school at Wheeling. Connecticut gave him birth, Virginia a grave."

Eli Whitney, Esq. in 1822 gave five hundred dollars to the library fund, on the condition that the interest should be expended in the purchase of books on mechanical and physical science. Mr. Whitney is well known for his great mechanical talents, and especially as the inventor of the cotton-gin. He was a native of Westboro', Mass.; was graduated at Yale college in 1792, and died in New Haven, January 8, 1825, in the 60th year of his age.

A gentleman whose name has not been made public, gave about the same time to the library fund, the sum of five hundred dollars, subject to the same restriction as that given by Mr. Whitney.

In 1834, Dr. Alfred E. Perkins, of Norwich, Conn., gave by will to the president and fellows, ten thousand dollars, to be kept as a perpetual fund, and the interest to be applied to the purchase of books for the library. This is the largest sum that has been given to the college by any individual since its foundation. Dr. Perkins was born in Norwich, April 5, 1809, and received his first degree at Yale college, in 1830. In 1833, he was graduated doctor of medicine in the university of Pennsylvania. In the spring of the same year, he was first attacked by the disease, a consumption of the lungs, which finally terminated his life. In the summer of 1833, he visited the Carolinas, with the view of benefiting his health, and subsequently took a voyage to Madeira. He spent several months in the West Indies, and returned home by the way of New Orleans, and the Western States. This excellent young man, of whose future usefulness and distinction his friends and acquaintance had indulged the fairest hopes, died in Norwich, October 29, 1834.

The plan of instruction in the college had been from time to time greatly extended, and the necessities of the institution had, in consequence, for some years exceeded its means. To relieve its wants, several projects were formed. As all hope of adequate aid from the legislature of Connecticut was abandoned, it was finally determined, on the recommendation of many of the alumni of the college, and others in different parts of the country, to open a subscription for such a sum as it was believed would place the institution on a safe foundation. Accordingly, in the autumn of the year 1831, a subscription for one hundred thousand dollars was commenced under the agency of Wyllys Warner, Esq., who had been a tutor of the college, and who is the present treasurer. In the succeeding year, this subscription was filled. The last instalment was due in January, 1836. This subscription was aided not only by those who had been educated at the college, but by many others. The obligations of the institution to its friends for this effort in its favor, are deep, and will be long felt.*

A few historical notices of the college library may not be improper here. The college commenced its existence, as has been already stated, in the formation of a library. This department of the college, though the earliest object of attention,—and if the important relations of a well-furnished library to a literary institution be considered, no part of such an establishment more deserves to be fostered,—yet, from various causes, has had comparatively a slow increase. The books deposited by the original trustees of the college in 1700, were forty folio volumes, estimated by president Clap at the value of thirty pounds sterling. The principal part of these books was given by the Rev. Israel Chauncy of Stratford, the Rev. Abraham Pierson of Killingworth, and the Rev. James Pierpont of New Haven. They were almost all theological, and there was not among them a single volume relating to classical literature or to the sciences. In 1701, a hundred and sixty or seventy volumes were sent to the college by Sir John Davie, of Groton, Conn., who was then in England. Some of these books were given by several nonconformist ministers in the county of Devon. In the year 1714, Jeremiah Dummer, Esq. of Boston, at that time agent for the colony of Connecticut in England, sent to the library eight hundred volumes of valuable books, one hundred and twenty of which were presented by himself. The remainder consisted of donations from various gentlemen in England, obtained at the solicitation of Mr. Dummer. Among the contributors, were Sir Isaac Newton; Sir Richard Steele; Dr. Burnet; Dr. Woodward; Dr. Halley; Dr. Bentley; Dr. Kennet; Dr. Calamy; Dr. Edwards; the Rev. Mr. Henry, and Mr. Whiston. Gov. Yale added to this collection about forty volumes. These books, as well as those presented by Sir John Davie, were, to some extent, of a miscellaneous character; generally, however, they were works of theology.

The books sent by dean Berkeley in 1733, were a collection of the Christian Fathers, nearly complete; copies of most of the Greek and Latin classics;

* Some specific appropriations were made in this subscription; the most important of which, were five thousand dollars for the library fund, and five thousand towards a law professorship.

the most approved works in theology, history, the sciences, and general literature. The dean had himself selected these books for his contemplated college in Bermuda; they were generally of the most valuable editions, and in the best style of binding. It is worthy of remark, that not a volume in this collection seems to have been put in merely to swell the number; all were evidently sent on account of their intrinsic value. For many years after, a few books appear to have been purchased for the library, from time to time; but the number thus procured, bore a small proportion to the whole. The college was without the means of making such purchases. President Clap, in the first catalogue of the library, published in 1743, states the whole number of volumes, at that time, to be two thousand and six hundred. From 1743, donations were occasionally made to the library, chiefly from England, so that president Clap, in 1766, estimated the number of volumes at "about four thousand." During the revolutionary war, as has been already narrated, the students were, for sometime, dispersed in the country, and the library was sent for security against incursions of the enemy, partly to the towns where the several classes were stationed, and partly to other places. It is supposed that many books were lost at this time; as in the catalogue of the library published in 1791, the whole number of volumes is but two thousand and seven hundred. Most of the books, however, of much value, were preserved. Among individual donations to the library, it deserves to be particularly mentioned, that a considerable number of volumes was presented, from time to time, by the Rev. Dr. John Erskine, of Edinburgh. These books were mostly purchased from a fund given by Mr. William Hyslop, of Brookline, Mass. The Rev. Jedidiah Morse, D. D., presented to the library a valuable collection of books in 1823. In 1805, about two thousand volumes were added to the library, by purchase; most of which were in the departments of the sciences, and of miscellaneous literature. The deficiencies of the library have been, at all times, strongly felt. President Dwight, in his letter of thanks to governor Wolcott for his donation in 1807, remarks, "The aid which you have given us is a prop to a weak part of our building, essential to the symmetry and usefulness of the whole structure. In no other manner could the same benefaction have been equally useful." Purchases have been regularly made with the proceeds of the library fund, so that the number of books in the library, at the present time, somewhat exceeds ten thousand. By a judicious application of the income of the fund in its enlarged amount, from the donation of Dr. Perkins, the library will soon bear a fairer proportion to the exigencies of the institution. At present, in the departments of law and medicine, the number of books is small. This deficiency is made up, in the law department, by the well-furnished private libraries belonging to the gentlemen who give instruction in law; and in the medical department, there is a library of medical books belonging to that branch of the institution. The college library is best furnished in theology, and in the sciences; and is most deficient in classical and general literature. In classical literature, the private collections belonging to the gentlemen in that department, make up to them, in a good measure, what is wanting in the public library; and, in general literature, there is a valuable substitute in the libraries of the several literary societies, among the students. Of the three principal societies referred to, the oldest was instituted in 1753; the second in age about ten years later; the third is of modern date. Their libraries, together, contain not far from fifteen thousand volumes.

The philosophical apparatus had a small beginning. At Saybrook, it probably consisted of little more than a pair of globes, and a few of the most common mathematical instruments. The first considerable purchase was made in the year 1734. At this time, by subscription of the trustees, and other gentlemen disposed to aid the college, there were bought a reflecting telescope, a microscope, barometer, and various other articles. A complete set of surveying instruments was presented to the college about the same time, by Joseph Thompson, Esq. of London; and a few years after, a pair of globes, by Isaac Watts, D. D. An air-pump, likewise, was afterwards purchased by subscription. An electrical apparatus was possessed by the college as early as 1749. President Clap bought an astronomical quadrant, which he gave to the

college at his death. In 1789, as has been before mentioned, Dr. Lockwood gave one hundred pounds for enlarging the philosophical apparatus. This sum was increased by the subscriptions of others to three hundred pounds; and was very advantageously laid out in London, chiefly under the direction of Dr. Richard Price, whom president Stiles had requested to superintend the purchases. As the amount of the invoice exceeded the sum remitted, Dr. Price "begged that the college would accept this difference as his contribution." The insurance, freight, commission and shipping charges, were generously paid by Mr. Benjamin Vaughan.*

The most considerable addition to the philosophical apparatus of the college, was made in 1805, when an extensive chemical apparatus was likewise purchased. Important articles in the departments both of natural philosophy and of chemistry, have been occasionally added since. In 1831, an acromatic telescope having an aperture of five inches, and a focal length of ten feet, made by George Dollond, Esq. of London, was presented to the college by Sheldon Clark, Esq. which has been found on trial to be a valuable instrument.† A powerful electrical machine was presented by Mr. Caleb Wright, in 1834.

The cabinet of minerals, which was deposited with the college in 1810 and 1812, by Col. George Gibbs, was purchased in 1825. To aid the institution in this expenditure, its friends opened a subscription, which was liberally patronized by citizens of New Haven, New York, Charleston, S. C., and other places. Large collections of minerals have been made since, especially of specimens illustrating the mineralogy and geology of the United States, and other parts of the American continent.

A general view of the course of education in the college from its foundation, of the character of the government and the nature of its discipline at different periods, and of the various relations which the college has sustained to the community, seems necessary in such a sketch of its history as has been undertaken; but as this article has been so much extended, a few brief notices only will be added.

While the college was at Saybrook, the course of study was limited to the Latin, Greek, and Hebrew languages; logic, metaphysics, theology, and physics. The latter was taught from a manuscript treatise, by rector Pierson, which was copied by each student. President Stiles took great pains to recover a copy of these physics, but without success. On the removal of the college to New Haven, the system of study was somewhat extended. Logic, however, claimed the principal attention, and skill in syllogistic disputation, was the chief object aimed at. Burgersdicius, Ramus, Crackenthorp, and Keckerman, were the great lights of the time. The freshmen were employed, the first four days of the week, on Latin, Greek, and Hebrew; "beginning logic in the morning, at the latter end of the year, unless the tutors should see cause, by reason of their ripeness in the tongues, to read logic to them sooner." Logic was the sole study of the first four days of the week, during the second year; physics, the third year, and metaphysics and mathematics the fourth year. All resident bachelors were required to dispute syllogistically, once a week, and all undergraduates, after they began to read logic, five times a week. Fridays were devoted, in all the classes, to ethics, rhetoric, and the theology of Wollebius. Ames's *Medulla* was recited on Saturday mornings; and, on Saturday evenings, the Assembly's Catechism in Latin. Every Sunday morning, there was an exercise in Ames's *Cases of Conscience*. At the beginning of every recitation, a portion of the Hebrew Scriptures was read by the class into Greek, and a portion of the New Testament from Latin into Greek, except in the freshman class, where the translation of the New Testament into Greek, was from English. Every undergraduate was required to declaim once in two months, and both graduates and undergraduates committed sermons to memory, and pronounced them publicly in the college hall.

The first text-book in physics, after the treatise of rector Pierson was laid

* On the arrival of this apparatus, president Stiles petitioned congress to remit the duties. This petition was presented by the Hon. Roger Sherman, at that time a member of the house of representatives; and all philosophical apparatus has been admitted from that time free of import.

† The other benefactions to the college by this gentleman, will no doubt receive deserved notice hereafter.

aside, was the Philosophy of Rohault. Martin's "System of the Newtonian Philosophy," was introduced in the time of president Clap, and was in use till 1787. At that time Martin could no longer be procured, and president Stiles had before requested Dr. Price to recommend some work as a substitute. Dr. Price and Dr. Priestly recommended the "Institutes of Natural Philosophy," by Dr. Enfield. This work was accordingly adopted, and continued to be the text-book in natural philosophy, till within a few years. Very considerable changes were made in all the branches of study during the administration of president Clap. For several years after 1770, great improvements were made in the course of English studies, chiefly through the efforts and influence of three tutors, Messrs. Howe, Trumbull, and Dwight; and since that time, the whole system has been so varied, as to bear little resemblance to the original form. A detailed account of these changes seems here unnecessary. Nothing can be further from truth, than that the college is the same as it was a century ago; that there has at any time been an indisposition to favor improvements in education, when fully shown to be such; or that the real demands of the age have not, at all times, been complied with, as far as the means of the institution would admit.

At the commencements at Saybrook, "gentlemen of the government, ministers, benefactors to the school, with the parents and guardians of the candidates," were allowed to be auditors; but the commencements were not properly public, till the college was removed to New Haven. At that time, the ceremonies of a commencement were the following. There was first, prayer by the president; then a salutatory oration by one of the candidates for the bachelor's degree, after which followed syllogistic disputes on *theses* in the various arts and sciences. These *theses* were distributed among the audience on printed sheets. At the conclusion of the exercises of the bachelors, which generally occupied the forenoon of the day, the *Quæstiones Magistrales*, were distributed in the same manner as the *theses*, and various positions there taken, were attacked and defended in syllogistic disputes by the candidates for the degree of master; after which a valedictory oration was pronounced by one of their number. The degrees were then conferred by the president, and the whole ceremony was closed with prayer. The orations and disputes were in the Latin language. The former were pronounced from the front gallery, and the respondents and opponents in the disquisitions spoke from the side galleries, on the right and left of the president. The first considerable change in this system, was the introduction of two English orations, one at the close of the exercises of the bachelors, and the other at the beginning of the exercises of the masters. The last syllogistic disputes were exhibited in 1787. A stage for the speakers was first erected during the presidency of Dr. Daggett. Numerous changes have been made in the commencement exercises, and other college exhibitions, within the last half century, but a particular detail of them would be out of place here.

The government of the college was left originally, in a good degree, to the discretion of the rector and tutors. They enforced their authority by advice, admonition, public censure, fines, and exclusion from the college. In the time of rector Cutler, there was a brief code of laws which each student copied on his entrance into the college; and this copy, with the name of the rector and of one or more tutors annexed, was the *admittatur*. In the code of laws printed in 1748, the number of fines, as penalties for transgressions, was increased; but the practice of fining students went gradually into disuse, till, in the presidency of Dr. Dwight, it was almost entirely relinquished. Corporal punishment seems never to have been inflicted, except in the freshman class, and for certain delinquencies, which were rather vexatious than highly criminal. It consisted in boxing the ears; which discipline was administered by the rector or president, and, as it appears, with some formality. This punishment was not prescribed in the laws, but was probably adopted as a college custom. It was discontinued about the year 1760. At the same time that president Clap compiled a new code of laws, he says, "the rector collected and wrote down, under proper heads, all the *customs* of the college, which had from time to time obtained and been established by practice, which made as large a volume

as the statutes." This book of customs was never printed, but was read publicly, and explained to the students, whenever it was thought necessary. It cannot now be found; but from what appear to be extracts from it, printed in the time of president Stiles, this book contained minute rules respecting the subordination of classes, the deportment of the students towards each other, and towards the government of the college; some of which regulations, as the times were, were no doubt salutary; but as to others, it is now difficult to see why they were ever enforced. The last of these customs, so far as they had the force of law, were abolished in 1804. There is abundant evidence that great efforts have been made from the foundation of the college, to preserve the students from irregularities, and especially from vice; and to promote, by all proper measures, their moral and religious, as well as their literary improvement.*

Yale college was established and a long time fostered by graduates of Harvard. This fact is thus alluded to by president Stiles. "The corporation of Yale college was never without some very worthy Harvard fellows, till September, 1780, when Dr. Salter resigned, and the whole number became Yalensians. Thus Harvard has nourished Yale eighty years. Kindly ordered in Providence! Four rectors or presidents, and twenty-eight fellows Harvardians." To the year 1780, the whole number of fellows had been fifty-six; so that to that time, the graduates of Harvard had been one half. To the four presidents and twenty-eight fellows, there should be added three tutors. If Yale college is under obligations for the benefits it has received from the elder seminary, its graduates have done something towards discharging this debt, in the aid they have given in founding and supporting other similar institutions. An allusion to a few facts illustrating this subject, may not be improper. A considerable number of the early graduates of Yale college removed to New Jersey, and were active in establishing a college in that State. *trans* The three first presidents of the college of New Jersey, were graduates of Yale. The Hon. William Smith; the Hon. William P. Smith; Peter Van Brugh Livingston, Esq.; governor Livingston; the Rev. John Pierson, of Woodbridge; the Rev. Dr. Johnes, of Morristown; and the Rev. Thomas Arthur, of Brunswick, could not have been among the least efficient of its trustees. The first two tutors were likewise from Yale college.

The president and all the instructors of Dartmouth college, at the time of its establishment, and a number of the trustees of the same seminary, were graduates of Yale; and it will be found, on inquiry, that in founding several of the colleges in New England since, and at the West, the graduates of Yale college have contributed their full share of counsel and effort.

Yale college, during the first six months after the course of instruction commenced, had but one scholar. It may be acceptable to some, to see a few notices of the number of students at different times from the foundation of the institution. It was in the year 1727, that rector Williams first gave degrees. Before this time, twenty-six classes had been graduated, of the average number of *seven*. Thirteen classes of the average number of *sixteen*, received degrees while rector Williams was at the head of the college. President Clap gave degrees to twenty-seven classes, the average number of which is *twenty-eight*. The average of the eleven classes, which were graduated under Dr. Daggett, is *thirty*; of the seventeen classes under Dr. Stiles, *thirty-eight*; and of the twenty-two classes under Dr. Dwight, *fifty*. Since the presidency of Dr. Dwight, the average has still advanced. The number of undergraduates has always been greater than would appear from a bare consideration of the number who have received degrees. There is generally a small increase of a class, at the beginning of its second year; very few ever enter a class the third year, and rarely an individual the fourth year; except those, who, for some reason, have left a previous class, and again united themselves to the college. In the mean time, numbers leave the classes from various causes, so that a class when

* For a particular account of the religious state of the college, at different times, see president Day's letter, dated March 2, 1832, to the Rev. Dr. Sprague, of Albany, and published by that gentleman, in his "Lectures on Revivals of Religion."

it graduates, is generally smaller than when it enters the college. The class of 1826, which consisted of one hundred, and is the largest ever graduated at the college, when freshmen, was one hundred and five in number; when sophomores, one hundred and twenty-three; and this may be taken as the general ratio of increase and diminution. In the early periods of the college, the fact was otherwise. That a student should enter an advanced class, was then hardly known; and it was about as rare, that any one left the college before his course was completed, except by expulsion or death. Thus the twenty-two members of the class of 1751, as the writer of this article was informed some years ago by one of the number, were all examined in a body for admission to college at the commencement, in the year 1747; all received their bachelor's degree in 1751, and in 1754, were all graduated masters. No one, in this time, had joined the class, and no one had left it. No arrangements have ever been made to favor the admission of students to an advanced standing, or to favor their absence from the college, while they are professedly members. Few students, after even short absences, are able to rejoin their classes.

The graduates of Yale college, very early, as a part of them only could find employment in Connecticut, were scattered to the North, the West, and the South. This fact has undoubtedly contributed, in several ways, to increase the number of students in subsequent times. The state of the country, at different periods, has had a manifest effect in enlarging or diminishing the number of students in the college. Thus the increase of students sometime before and after the year 1760, was a consequence of the French war, some having entered college to avoid military impressment. The same thing occurred during the war of the revolution. This was a subject of some complaint; but many graduates, during the revolutionary war, immediately on leaving college, entered the army, where they obtained commissions, or were employed, after a short preparation, as physicians and surgeons. There is no reason to believe that the revolutionary army was even numerically diminished by the cause above mentioned. If some were kept from the army, others, on finishing their college course, were induced to enter it, and with the advantage of superior intelligence, who might otherwise have never engaged in military life. Some of the best officers among the Connecticut troops, passed almost immediately from the college to the duties of the camp. Among those now dead, it will be sufficient to mention the names of David Humphreys, Nathan Hale, Benjamin Talmadge, and Ebenezer Huntington. Changes of numbers likewise in the college, have been regularly produced by a favorable or unfavorable state of business in the community, beyond what would take place, if it were frequented only, or chiefly, by students who came from a moderate distance. As an example of this, in 1802, the number of undergraduates, at the beginning of the college year, was two hundred and forty-two; in 1808, from the operation of the embargo, the number was one hundred and eighty-two; in 1811, the number was three hundred and five.

The triennial catalogue of graduates was published at the Commencement in August of the last year. According to the representation there made, the whole number of those who have received degrees at the college as *alumni*, is four thousand five hundred and sixty-six. Of these, two thousand three hundred and thirty-five were supposed to be living. One thousand one hundred and seventy-four had been ordained to the Christian ministry, of whom five hundred and eight were living. Yale college, as before remarked, was instituted when Connecticut was in its infancy, and has had an important influence on its social, literary, moral and religious character. How far the institution has answered the design of its founders, not only in Connecticut, but beyond it, might be a useful subject of inquiry; but to do it justice, an induction of particulars would be necessary, inconsistent with the plan of the present sketch.

Errata.—Page 16, line 38, for Thomas Hooker, read Daniel Hooker. Page 23, line 29, for Samuel Whittelsey, read Chauncey Whittelsey.

[illegible]

Huron, Lyme,	1835	John H. Russ,	s. s.	Hinsdale, Mass.	1797	Union,	1825	Auburn Theol. Sem.	Feb. 13, 1830,	Oct. 25, 1831	See Braceville, Trum. Co.
	1835	Ebenezer P. Salmon,	s. s.	Goshen, Mass.	1801	—	—	Princeton Theol. Sem.	Oct. 20, 1832	Oct. 20, 1835	Peru.
	1817	John W. Beecher,	s. s.	Southbury, Ct.	1803	—	—	So & W. Th. Sem. of Tenn.	Feb. 10, 1835	—	—
	1817	Alvan Coe,	s. s.	Granville, Mass.	1783	—	—	Rev. J. Seward & H. Coe.	Sept. 1, 1837	Mar. 1, 1818	Greenfield.
Milan,	—	Lot B. Sullivan,	p.	Wareham, Mass.	1790	Brown,	1814	Rev. Otis Thompson.	June 14, 1830	Feb. 19, 1824	Wellington, Loraine Co.
	—	John Beach,	s. s.	Goshen, Ct.	1789	—	—	Rev. Wm. R. Weeks, D. D.	Oct. 20, 1824	Oct. 20, 1836	Peru.
	—	Enoch Congar,	p.	Bethlehem, N. Y.	1792	—	—	Rev. J. T. Benedict.	Jan. 24, 1827	—	—
	1818	Thomas L. Shipman,	s. s.	Norwich, Ct.	1803	Coll. of N. J.	1817	Andover Theol. Sem.	Jan. 1, 1825	Sept. 1, 1825	Set. now Southbury, Ct.
New Haven,	—	Isaac S. Demond,	s. s.	Sussex Co. N. Y.	1788	Union,	1823	Princeton Theol. Sem.	Oct. 1, 1825	Apr. 1, 1826	Set. now Pompton, N. J.
	—	William M. Adams,	s. s.	Canterbury, Ct.	1799	Vale,	1816	Rev. Dr. Nott.	Nov. 15, 1827	Nov. 15, 1828	Painesville, Geauga Co.
	1823	Everson Judson,	s. s.	Woodbury, Ct.	1791	—	1824	New Haven Theol. Sem.	Oct. 8, 1829	—	—
	—	Enoch Congar,	s. s.	Bethlehem, N. Y.	1792	—	—	Rev. J. T. Benedict.	Oct. 15, 1829	Oct. 15, 1825	Greenfield.
Norwalk,	—	Joseph Edwards,	s. s.	Mertion, Ct.	1783	Vale,	1806	Rev. Asahel Hooker	Nov. 1, 1826	May 1, 1828	Harrisville, Medina Co.
	—	John H. Russ,	s. s.	Hinsdale, Mass.	1797	Union,	1825	Auburn Theol. Sem.	Jan. 10, 1830	Aug. 10, 1830	Greenfield.
	1830	John Beach,	s. s.	Goshen, Ct.	1789	—	—	Rev. Wm. R. Weeks, D. D.	Feb. 1, 1830	Jan. 1, 1832	Set. now Ann-Arbor, Mich.
	—	Samuel Dutton,	s. s.	Cambridge, N. Y.	1798	Amherst,	1826	Auburn Theol. Sem.	Nov. 1, 1830	Sept. 1, 1831	Peru.
Peru,	—	Eldad Barber,	s. s.	East Windsor, Ct.	1802	Vale,	1826	New Haven Theol. Sem.	Oct. 1, 1831	Oct. 1, 1833	Berlin.
	—	Chapin R. Clark,	s. s.	Columbia, N. Y.	1804	Williams,	1829	Auburn Theol. Sem.	Oct. 1, 1833	Oct. 1, 1834	Brownhelm, Loraine Co.
	—	Stephen Saunders,	s. s.	Norwalk, Ct.	1789	Coll. of N. J.	1814	Princeton Theol. Sem.	Oct. 1, 1835	—	Died June 3, 1835, wt. 46.
	—	Alfred Newton,	s. s.	Colchester, Ct.	1803	Vale,	1828	New Haven Theol. Sem.	Oct. 8, 1834	—	—
Ridgefield and Monroe,	1818	John Beach,	p.	Goshen, Ct.	1789	—	—	Rev. Wm. R. Weeks, D. D.	July 1, 1835	Aug. 21, 1829	Norwalk.
	—	Samuel Dutton,	s. s.	Cambridge, N. Y.	1798	Amherst,	1826	Auburn Theol. Sem.	July 25, 1827	Oct. 10, 1830	Florence.
	—	Enoch Congar,	s. s.	Bethlehem, N. Y.	1792	—	—	Rev. J. T. Benedict.	Jan. 1, 1832	Jan. 1, 1834	Lyme.
	1831	Ebenezer P. Salmon,	s. s.	Goshen, Mass.	1804	—	—	Princeton Theol. Sem.	Feb. 1, 1835	—	—
Ripley, Roggles,	—	Urban Palmer,	s. s.	Goshen, Mass.	1804	—	—	Cayuga Presbytery.	Oct. 25, 1831	Mar. 25, 1833	Greenfield.
	1834	—	—	—	—	—	—	—	Aug. 1, 1833	—	—
	1827	Ludovicus Robbins,	s. s.	Goshen, Mass.	1804	—	—	Princeton Theol. Sem.	Jan. 11, 1837	Jan. 11, 1828	Ridgefield.
	—	Ebenezer P. Salmon,	s. s.	Cambridge, N. Y.	1798	Amherst,	1826	Auburn Theol. Sem.	Aug. 1, 1839	Autumn, 1831	Fitchville.
Sandusky,	—	Samuel Dutton,	s. s.	Greenwich, Ct.	1799	Vale,	1819	Andover Theol. Sem.	June 1, 1834	June 1, 1835	Now of Franklin, O.
	1819	William L. Buffett,	s. s.	Canterbury, Ct.	1788	Union,	1816	Rev. Dr. Nott.	May 1, 1828	Nov. 1, 1828	Painesville, Geauga Co.
	—	John H. Russ,	s. s.	Hinsdale, Mass.	1797	Union,	1815	Auburn Theol. Sem.	July 5, 1829	Jan. 5, 1830	Greenfield.
	—	Stephen I. Bradstreet,	s. s.	Greenfield, N. H.	1794	Dartmouth,	1821	Andover Theol. Sem.	July 25, 1830	Jan. 25, 1831	Vermillion.
Vermillion,	—	Loren Robbins,	s. s.	Wethersfield, Ct.	1800	—	—	Andover Theol. Sem.	Feb. 6, 1831	Sept. 3, 1831	Set. now Oxford, Mass.
	—	Bennet Roberts,	s. s.	Newtown, Ct.	1800	—	—	Rev. H. Daggett.	Sept. 1, 1834	Sept. 21, 1835	—
	1818	Alfred H. Betts,	s. s.	Norwalk, Ct.	1786	—	—	Rev. William Hanford.	Apr. 15, 1825	Apr. 15, 1828	Brownhelm, Loraine Co.
	—	Hervey Lyon,	p.	Montgomery, N. Y.	1800	Union,	1823	Princeton Theol. Sem.	May 21, 1828	Apr. 14, 1830	—
Wakeman,	—	Stephen I. Bradstreet,	s. s.	Greenfield, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	Apr. 18, 1830	July 7, 1833	Set. now Perryburg, O.
	—	David Griffith,	s. s.	Langhuckby, Eng.	1802	Hackney,	1824	Hackney Coll. Theol. Depart.	Sept. 15, 1833	Mar. 15, 1834	Now of England.
	—	Eldad Barber,	s. s.	East Windsor, Ct.	1795	Vale,	1824	New Haven Theol. Sem.	Sept. 27, 1833	—	—
	1822	Daniel W. Lathrop,	s. s.	Norwich, Ct.	1786	—	—	Rev. Dr. Armstrong.	Oct. 15, 1837	Apr. 15, 1828	Elyria, Loraine Co.
Loraine County, Amherst, Avon, Brownhelm,	—	Alfred H. Betts,	s. s.	Norwalk, Ct.	1786	—	—	Rev. Wm. Hanford.	Apr. 15, 1828	Mar. 1, 1829	Brownhelm, Loraine Co.
	—	Xenophon Betts,	p.	Norwalk, Ct.	1799	—	—	New Haven Theol. Sem.	Apr. 8, 1829	—	—
	1835	—	—	—	—	—	—	—	—	—	—
	1835	William Ladd,	s. s.	Norfolk Co. Eng.	1789	—	—	Rev. William Hanford.	Feb. 14, 1835	—	—
Brownhelm,	1819	Alfred H. Betts,	p.	Norwalk, Ct.	1786	—	—	Auburn Theol. Sem.	Apr. 5, 1821	Sept. 18, 1833	Florence, Huron Co.
	—	Chapin R. Clark,	s. s.	Columbia, N. Y.	1804	Williams,	1829	Auburn Theol. Sem.	Oct. 12, 1834	—	—

Towns and Chhs. Formed.	Ministers.	Place of Nativity.	Born.	Where Grad.	Wm. Gr.	Where studied Theol.	Settlement.	Dismission.	Remarks.
Carlisle,	1822 Oliver Eastman,	s. s. Litchfield, Ct.	1789	—	—	Rev. Evans Beardsley.	Sept. 1, 1833	Sept. 1, 1834	Now of Oberlin, O. [Co.]
Columbia,	1823 Simeon Woodruff,	s. s. Norwich, Ct.	1782	Yale,	1809	Andover Theol. Sem.	Aug. 9, 1826	May 9, 1828	See Strongsville, Cuyahoga
Elyria,	1824 Daniel W. Lathrop,	p. Norwich, Ct.	1793	—	—	Rev. Dr. Armstrong.	June 29, 1825	Aug. 19, 1830	Now Ag. of A. B. M. Soc.
	John J. Shipperd,	p. Granville, N. Y.	1802	—	—	Rev. Josiah Hopkins.	Feb. 2, 1831	Sept. 18, 1832	Oberlin, O.
	James H. Eells,	p. Westmoreland, N. Y.	1808	Hamilton,	1827	Princeton Theol. Sem.	Feb. 12, 1834	—	—
Grafton,	1834 Oliver Eastman,	s. s. —	1789	—	—	Rev. Evans Beardsley.	Mar. 1, 1834	Sept. 1, 1834	Now of Oberlin, O.
La Grange,	1834	—	—	—	—	—	—	—	—
Oberlin,	1834 John J. Shipperd,	p. Granville, N. Y.	1802	—	—	Rev. Josiah Hopkins.	July 15, 1835	—	—
Fenfield,	1830 Joel Talcott,	s. s. Vernon, Ct.	1799	Yale,	1825	Auburn Theol. Sem.	Jan. 10, 1831	—	Wellington.
	John McCrea,	p. Ballston, N. Y.	1775	—	—	Rev. Harvey Coe.	Sept. 30, 1834	Oct. —	Now of Westfield, Medina
Ridgville,	1822 John McCrea,	s. s. Ballston, N. Y.	1775	—	—	Rev. Harvey Coe.	Sept. 30, 1823	Dec. 1, 1824	Dover, Cuyahoga Co.
	John Monteith,	s. s. Straban, Pa.	1787	Jefferson,	1813	Princeton Theol. Sem.	Jan. 1, 1835	—	—
Shelfield,	1818 Alvan Hyde, Jr.	s. s. Lee, Mass.	1775	Williams,	1815	Alvan Hyde, D. D.	Dec. 15, 1824	Dec. 1, 1831	Madison, 1st ch. Geauga Co.
	John McCrea,	s. s. Ballston, N. Y.	1775	—	—	Rev. Harvey Coe.	Apr. 15, 1832	Sept. 8, 1833	Westfield, Medina Co.
	Daniel Griffith,	s. s. Longbuckby, Eng.	1787	Hackney,	1813	Hackney Coll. Theol. Depart	Jan. 1, 1835	—	Now of England.
	John Monteith,	s. s. Straban, Pa.	1787	Jefferson,	1813	Princeton Theol. Sem.	—	—	—
Olmstead,	1835 Lot B. Sullivan,	s. s. Wareham, Mass.	1790	Brown,	1814	Rev. Otis Thompson,	Mar. 1, 1824	Mar. 1, 1825	Canfield, Trumbull Co.
Wellington,	David Smith,	s. s. Peterborough, N. H.	1800	Dartmouth,	1825	Rev. Mr. Lawton.	June 26, 1825	June 26, 1826	Set. now Maurice, O.
Brighton,	Joel Talcott,	p. Vernon, Ct.	1799	Yale,	1809	Auburn Theol. Sem.	Oct. 29, 1828	—	—
Medina Co.	1823 Simeon Woodruff,	s. s. Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	Jan. 1, 1824	Jan. 1, 1825	Strongsville, Cuyahoga Co.
Bath,	Israel Shaler,	s. s. Haddam, Ct.	1788	Yale,	1815	Rev. Dr. Elliot.	July 22, 1827	July 22, 1828	Richfield.
	Israel Shaler,	s. s. Haddam, Ct.	1788	Yale,	1815	Rev. Dr. Elliot.	Apr. 25, 1829	Apr. 25, 1830	Richfield.
	Horace Smith,	s. s. Haddam, Ct.	1798	Yale,	1818	Andover Theol. Sem.	June 1, 1831	Sept. 30, 1834	Richfield.
Brunswick,	1819 Simeon Woodruff,	s. s. Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	May 9, 1826	May 9, 1827	Strongsville, Cuyahoga Co.
	Stephen V. Barnes,	s. s. Berne, N. Y.	1788	—	—	Andover Theol. Sem.	Nov. 1, 1829	July 1, 1831	Medina, Weymouth ch.
	Lewis F. Laine,	p. Loudon, N. H.	1806	Dartmouth,	1820	Andover Theol. Sem.	Feb. 18, 1835	—	—
Chatham,	1834 Joel Goodell,	s. s. Templeton, Mass.	1776	Hamilton,	1806	Alvan Hyde, D. D.	May 1, 1835	—	[Co.]
Granger,	1819 Reuben Taylor,	s. s. Hadley, Mass.	1776	Williams,	1806	Alvan Hyde, D. D.	June 1, 1831	Sept. 31, 1832	Now of Freedom, Portage
	Horace Smith,	s. s. Montgomery, N. Y.	1798	Yale,	1818	Andover Theol. Sem.	Apr. 1, 1833	Apr. 1, 1835	Richfield.
	Hervey Lyon,	s. s. Acton, Mass.	1804	Dartmouth,	1823	Princeton Theol. Sem.	Oct. 8, 1831	—	Now of Brunswick, O.
Guilford,	1831 Varum Noyes,	s. s. Northampton, Mass.	1798	Yale,	1818	Andover Theol. Sem.	July 1, 1833	Apr. 1, 1824	Andover, 1st ch. Ash. Co.
Harriaville,	1816 Joseph H. Breck,	s. s. Meriden, Ct.	1783	Yale,	1806	Asahel Hooker.	Mar. 1, 1830	Mar. 1, 1831	Now of Ripley, Huron Co.
	Joseph Edwards,	s. s. Ballston, N. Y.	1775	—	—	Rev. Harvey Coe.	Sept. 1, 1831	Jan. 15, 1834	Penfield, Loraine Co.
	John McCrea,	s. s. Templeton, Mass.	1800	Hamilton,	1827	Auburn Theol. Sem.	Apr. 1, 1831	Apr. 1, 1835	Chatham.
	Joel Goodell,	s. s. Haddam, Ct.	1776	Williams,	1806	Alvan Hyde, D. D.	Oct. 1, 1833	Oct. 1, 1834	Now of Freedom, Portage
Hinckley,	1828 Reuben Taylor,	s. s. Loudon, N. H.	1788	Yale,	1815	Rev. Dr. Elliot.	Oct. 1, 1833	—	Now of Richfield.
	Israel Shaler,	s. s. Loudon, N. H.	1806	Dartmouth,	1830	Andover Theol. Sem.	Feb. 18, 1835	—	—
La Fayette,	1834 Lewis F. Laine,	s. s. Fitchburg, Mass.	1804	Amherst,	1828	Andover Theol. Sem.	Aug. 1, 1835	—	—
Litchfield,	1833 Azor Smith,	s. s. Bainbridge, N. Y.	1796	—	—	Rev. P. V. Bogue,	June 14, 1835	—	—
Medina,	1819 Lot B. Sullivan,	s. s. Wareham, Mass.	1790	Brown,	1814	Rev. Otis Thompson.	May 1, 1834	May 1, 1835	Canfield, Trumbull Co.
	Stephen V. Barnes,	s. s. Berne, N. Y.	1788	Yale,	1809	Andover Theol. Sem.	Nov. 1, 1827	Nov. 1, 1833	Bruswick.
	Simeon Woodruff,	s. s. Litchfield, Ct.	1782	Yale,	1831	Auburn Theol. Sem.	Apr. 1, 1834	Oct. 1, 1834	Set. now Worthington, O.
	Samuel Lee,	s. s. Jerico, Vt.	1805	Vermont,	1831	—	Nov. 19, 1834	—	—
Weymouth,	1835 Stephen V. Barnes,	s. s. Berne, N. Y.	1788	Yale,	1815	Rev. Dr. Elliot.	Feb. 18, 1835	—	—
Richfield,	1818 Israel Shaler,	p. Haddam, Ct.	1788	Yale,	1809	—	Apr. 24, 1821	Aug. 17, 1830	Hinckley.

	1798 Williams, 1798 Yale, 1798 Yale, 1800 Union, 1797 Hamilton, 1798 Yale, 1775 Williams, 1803 Brown, 1775 180— Hamilton, 1804 Amherst,	J. H. Rice, D. D. Rev. Dr. Elliot. Andover Theol. Sem. Princeton Theol. Sem. Auburn Theol. Sem. Andover Theol. Sem. Charles Backus, D. D. Rev. Jacob Ide. Rev. Harvey Coe. Auburn Theol. Sem. Andover Theol. Sem.	Nov. 15, 1830 Jan. 1, 1832 Nov. 1, 1832 Apr. 1, 1833 Apr. 1, 1835 July 1, 1823 Nov. 1, 1826 Nov. 15, 1830 Mar. 7, 1831 Apr. 1, 1834 Apr. 1, 1835	Nov. 15, 1830 Oct. 15, 1832 Nov. 1, 1832 Apr. 1, 1833 Apr. 1, 1835 July 1, 1823 Aug. 20, 1829 Nov. 15, 1830 Apr. 1, 1834 Apr. 1, 1835	Nov. 15, 1831 Oct. 15, 1832 Nov. 1, 1832 Sept. 4, 1833 Died Aug. 7, 1827, at. 47. 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Town and Chh. Form.	Ministers.	Place of Ministry.	Born.	Where Grad.	Whn. Gr.	Where studied Theol.	Settlement.	Dismissed.	Remarks.
Nelson, (con.)	Benjamin Fenn,	p. Milford, Ct.	1792	at,	1813	Rev. B. Pinneo.	June 16, 1819	1835	See Gustavus, Trum. Co.
Northfield,	Caleb Pitkin,	s. s. New Hartford, Ct.	1781	Yale,	1806	Rev. Asahel Hooker.	Oct. 1, 1833	Apr.	
Palmyra,	Joseph Meriam,	p. Grafton, Mass.	1797	Brown,	1819	Andover Theol. Sem.	Jan. 7, 1834	Nov. 20, 1828	Died Sept. 15, 1833, at. 39.
Randolph,	Charles B. Storrs,	p. Longmeadow, Mass.	1794	Coll. of N. J.	1825	Andover Theol. Sem.	May 22, 1822		
Ravenna,	Alvan Nash,	p. Middlefield, Mass.	1799	Williams,	1819	Andover Theol. Sem.	Sept. 29, 1829		
Rootstown,	Joseph Meriam,	p. Grafton, Mass.	1797	Brown,	1819	Andover Theol. Sem.	Jan. 7, 1834		
Shalersville,	Timothy M. Hopkins,	s. s. Pittsford, Vt.	1800	—	1824	Rev. Josiah Hopkins.	June 17, 1824	Dec. 17, 1831	Set. now Canton, O.
Springfield,	Josiah Beer,	p. Lancaster Co. Pa.	1792	—	1824	Rev. Thomas E. Hughes.	Set. fr. sev. yrs.		Set. now Middlebury, O.
Stowe,	John D. Hughes,	p. Beaver Co. Pa.	1800	Jefferson,	1819	Princeton Theol. Sem.	June 16, 1829	Jan. 1, 1831	Ag. of Am. Bible Soc. in O.
	George Sheldon,	s. s. West Suffield, Ct.	1797	Yale,	1819	Andover Theol. Sem.	Jan. 1, 1834	Dec. 1, 1833	Middlebury.
	Benson C. Baldwin,	s. s. Granville, Mass.	1796	Middlebury,	1816	Andover Theol. Sem.	Apr. 27, 1834	Apr. 27, 1835	Set. now Pottersburg, O.
Streetsborough,	Stephen I. Bradstreet,	s. s. Greenfield, N. H.	1794	Dartmouth,	1819	Andover Theol. Sem.	July 1, 1833	Sept. 1, 1834	Northfield.
Talmadge,	Caleb Pitkin,	s. s. New Hartford, Ct.	1781	Yale,	1806	Rev. Asahel Hooker.	Oct. 12, 1834	Oct. 12, 1835	Now of Streetsborough.
	Henry Dean,	s. s. Stamford, Ct.	1792	—	—	Auburn Theol. Sem.	Jan. 1, 1809	Jan. 1, 1812	Died Aug. 17, 1817, at. 47.
	David Bacon,	s. s. Woodstock, Ct.	1770	—	—	Levi Hart, D. D.	May, 1814	Sept. 19, 1823	Strongsville, Cuyahoga Co.
	Simson Woodruff,	p. Litchfield, Ct.	1782	Yale,	1809	Andover Theol. Sem.	Sept. 1, 1824	Apr. 16, 1832	Dover, Cuyahoga Co.
Twinsburg,	John Keys,	p. Wilton, N. H.	1778	Dartmouth,	1803	Andover Theol. Sem.	Jan. 1, 1833	Jan. 1, 1833	Aurora.
	Jedediah C. Parmelee,	s. s. Bethlehem, Ct.	1803	Middlebury,	1827	Andover Theol. Sem.	Jan. 1, 1822	Sept. 2, 1835	Edenburgh.
	John Seward,	s. s. Granville, Mass.	1784	Williams,	1810	Ebenezer Porter, D. D.	Jan. 1, 1822	Jan. 1, 1822	
	Samuel Bissell,	p. Middlefield, Mass.	1796	Yale,	1832	Rev. Luther Hart.	April, 1828	Sept. 2, 1835	
Windham,	Samuel Hair,	p. Washington Co. Pa.	1803	Jefferson,	1810	Western Theol. Sem.	Oct. 26, 1835	Oct. 26, 1835	
	Joseph Treat,	p. New Milford, Ct.	1783	Yale,	1810	Ebenezer Porter, D. D.	Sept. 24, 1817	Oct. 4, 1827	Freedom.
	William Hanford,	p. Norwalk, Ct.	1787	Yale,	1808	Andover Theol. Sem.	Oct. 12, 1831	Oct. 12, 1831	
Trumbull Co.	Ephraim T. Woodruff,	s. s. Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1, 1827	Jan. 1, 1828	Williamsfield, Ashtab. Co.
Austintown and	Joshua Beers,	s. s. Lancaster Co. Pa.	1772	—	—	Rev. Thomas E. Hughes.			
Weathersfield,	William O. Stratton,	s. s. Farmington, Ct.	1787	Williams,	1810	Giles H. Cowles, D. D.	Nov. 1, 1831	Nov. 1, 1832	Patavia, Geauga Co.
Bazetta,	Daniel Miller,	s. s. Hebron, Ct.	1797	—	—	Giles H. Cowles, D. D.	Nov. 1, 1831	Nov. 1, 1832	Set. now Springfield, Pa.
Bloomfield,	Joseph A. Hart,	p. Hebron, Ct.	1797	—	—	Auburn Theol. Sem.	Apr. 15, 1830	Oct. 15, 1830	Greene.
	Joseph A. Pepon,	s. s. Hebron, Ct.	1797	—	—	Auburn Theol. Sem.	Apr. 15, 1830	Oct. 15, 1830	Hudson, Portage Co.
Boardman,	Caleb Burbank,	s. s. Roscawen, N. H.	1792	Dartmouth,	1821	Andover Theol. Sem.	May 1, 1834	May 1, 1834	Canfield.
	William Hanford,	s. s. Norwalk, Ct.	1787	Yale,	1808	Andover Theol. Sem.	one year	May 1, 1822	Granger, Medina Co.
	Horace Smith,	s. s. Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	June 1, 1826	June 1, 1826	Warren.
	Horace Smith,	s. s. Hadley, Mass.	1798	Yale,	1818	Andover Theol. Sem.	June 1, 1826	June 1, 1826	Gustavus.
Braceville,	Ward Stafford,	s. s. Washington, N. H.	1812	Yale,	1812	Timothy Dwight, D. D.	Apr. 15, 1832	July 15, 1833	Garrettsville, Portage Co.
	Joseph Curtiss,	s. s. Windsor, Vt.	1790	Dartmouth,	1811	Andover Theol. Sem.	July 15, 1832	Oct. 1, 1833	1834
	John H. Russ,	s. s. Hinsdale, Mass.	1797	Union,	1825	Ebenezer Porter, D. D.	Oct. 1, 1833	Oct. 1, 1834	1835
	Joseph Treat,	s. s. New Milford, Ct.	1783	Yale,	1810	Ebenezer Porter, D. D.	Sept. 22, 1825	Sept. 22, 1825	1830
Bristol,	Enoch Bouton,	s. s. Farmington, Ct.	1787	Williams,	1810	Giles H. Cowles, D. D.	Apr. 15, 1830	Oct. 15, 1830	Greene.
	Daniel Miller,	p. Hebron, Ct.	1797	—	—	Auburn Theol. Sem.	Jan. 1, 1832	July 1, 1832	1833
	Joseph A. Pepon,	s. s. Hebron, Ct.	1797	—	—	Giles H. Cowles, D. D.	Jan. 1, 1832	July 1, 1832	1835
	Eliphalet Austin,	s. s. Rochester, Mass.	1800	Brown,	1821	Andover Theol. Sem.	Apr. 1, 1833	Apr. 1, 1833	1835
	Nathaniel Cobb,	s. s. Concord, Mass.	1781	Williams,	810	Rev. William Frothingham.	July, 1835	July, 1835	1835
	John Barrett,	s. s. Concord, Mass.	1785	Williams,	810	Rev. William Frothingham.	June, 1817	June, 1817	1823
Brookfield,	John Core,	p. Dorsetshire, England.	1785	Yale,	1797	Charles Backus, D. D.	Jan. 1, 1826	Jan. 1, 1827	1827
	Ephraim T. Woodruff,	s. s. Farmington, Ct.	1777	Yale,	1797	Charles Backus, D. D.	Jan. 1, 1826	Jan. 1, 1827	1827

Towns and Chhs. Formed.	Ministers.	Place of Nativity.	Born.	Where Grad.	Wm. Gr. Where studied Theology.	Settlement.	Dismission.	Remarks.
Southampton,	1825 Ephraim T. Woodruff,	s. s. Farmington, Ct.	1771 Yale,	1797	Charles Backus, D. D.	Jan. 1, 1825	Jan. 1, 1826	See Williamsfield, Ash. Co.
	Daniel Miller,	s. s. Farmington, Ct.	1787 Williams,	1810	Giles H. Cowles, D. D.	Jan. 15, 1833	July 15, 1833	Bricksville, Cuyahoga Co.
	Joseph A. Peppoon,	s. s. Hebron, Ct.	1797	—	Auburn Theol. Sem.	Oct. 1833	Sept. 10, 1835	Set. now Richland Co. O.
	Nathaniel Cobb,	s. s. Rochester, Mass.	1800 Brown,	—	Andover Theol. Sem.	July 1835	—	—
	John Barrett,	s. s. Concord, Mass.	1781 Williams,	1810	Rev. William Frothingham.	Apr. 14, 1834	Nov. 24, 1830	Ag. of A. B. C. F. M.
Vernon,	Harvey Coe,	p. s. Granville, Mass.	1785 Williams,	—	Drs. Fitch and Cooley.	Spring, 1831	Spring, 1834	Missionary to the Indians.
	Alvan Coe,	s. s. Granville, Mass.	1783	—	Rev. J. Seward & H. Coe.	Sept. 1834	—	—
	Edward Evans,	s. s. Amenia, N. Y.	1767	—	Eden Burroughs, D. D.	—	—	—
Vienna,	Nathan B. Darrow,	p. New London, Ct.	1773 Hamilton,	—	Rev. Mr. Steele & Dr. Norton	Spring, 1811	Winter, 1815	Youngstown.
	John Core,	p. Dorsetshire, Eng.	1775	—	—	June, 1817	Autumn, 1819	Died Nov. 18, 1828, aet. 55.
	Nathan B. Darrow,	p. New London, Ct.	1773 Hamilton,	—	Rev. Mr. Steele & Dr. Norton	Nov. 17, 1830	May, 1835	Now of Vienna.
	Chester Birge,	p. Bolton, Ct.	1796 Yale,	—	New Haven Theol. Sem.	Oct. 21, 1826	—	Died March 8, 1813, aet. 40.
Warren,	James Boyce,	p. Easton, Pa.	1773 Jefferson,	—	John McMillan, D. D.	Feb. 4, 1831	Sept. 1832	Now Miss. to Canada.
	Joseph W. Curtis,	p. Windsor, Vt.	1790 Dartmouth,	—	Andover Theol. Sem.	—	—	Set. now New Fairfield, Ct.
	George H. Hulih,	s. s. Ballston, N. Y.	Union,	—	Princeton Theol. Sem.	Dec. 1, 1832	Mar. 1, 1834	Madison, 2d ch. Geauga Co.
Youngstown,	Jonathan A. Woodruff,	s. s. Coventry, Ct.	1808 Hamilton,	—	Rev. Mr. Griswold.	May 20, 1835	Apr. 10, 1833	Died March 29, 1815, aet. 47.
	Josiah Towne,	p. Belchertown, Mass.	1787 Middlebury,	—	—	Sept. 3, 1800	—	Brookfield.
	William Wick,	p. Southampton, L. I.	1768 Jefferson,	—	John McMillan, D. D.	June 28, 1817	—	Set. in Farmington.
	John Core,	p. Dorsetshire, Eng.	1785	—	—	2 years	—	Now of Philadelphia, Pa.
	Nathan Harned,	s. s. —	—	—	—	3 years	—	—
	Ward Stafford,	p. Washington, N. H.	Yale,	1812	Timothy Dwight, D. D.	Apr. 5, 1830	—	—

Notes.

WESTERN RESERVE.

THE Western Reserve contains eight counties in the north eastern part of the State of Ohio, and situated between Lake Erie on the north, and Pennsylvania on the east, &c. "It extends 120 miles from east to west, and upon an average 52 from north to south. The area is just 3,000,000 of acres;—a body of 500,000 acres is stricken off from the west end of the tract, and granted by the State of Connecticut, as a donation to certain sufferers by fire, occasioned by the English during the revolutionary war. The manner by which the State of Connecticut became possessed of the land in question, was the following. King Charles II. of England, pursuing the example of his brother kings, of granting lands to his subjects in distant and foreign regions, granted to the then colony of Connecticut in 1662, a charter right to all lands included within certain specified bounds. But as the geographical knowledge of Europeans concerning America was then very limited and confused, patents for lands often interfered with each other. After the United States became an independent nation, these interfering claims occasioned much collision of opinion between them and the State of Connecticut, which was finally compromised by the United States relinquishing their claims to the 3,000,000 of acres described. The United States, however, reserved to themselves the right of jurisdiction. They then united this tract to the Territory, now State of Ohio." This portion of the State was for sometime called the "Connecticut Reserve," or "New Connecticut," from the fact that most of the first settlers emigrated from, and that the lands were owned by the State of Connecticut. But after the lands, to a great extent, were purchased by individuals, and settled by persons coming from all parts of New England, the name Connecticut was dropped and that of Western Reserve was adopted. The first settlement was commenced in 1797 in the townships now called Cleveland and Newburg, and in the year following in Youngstown.

The early emigrants to this country, were subjected to all the inconveniences and hardships usually incident to the first settlement of a new country. But by long-continued, industrious and laborious efforts, the forest has been felled, and farms cleared and cultivated, and now all the conveniences and many of the luxuries of life are within the reach of the inhabitants of the Western Reserve.

In 1800, three years after the first settlement, there were on the Reserve, 1,144 white inhabitants; in 1810, there were 16,241; in 1820, there were 56,899; in 1830, there were 112,346; and now there are probably over 160,000.

Ashtabula County.

This County was organized in 1811. In 1820, it contained 7,382—in 1830, it contained 14,584 inhabitants—is situated in the north eastern part of the Reserve, and contains 27 townships and 20 churches, of which 14 are now destitute. There are 5 townships in which there is no Congregational or Presbyterian church. And at present, there is not a single settled pastor in the county.

ANDOVER.—First Church. At its formation until 1832, this church embraced two townships, Andover and Cherry Valley. A dispute finally arose about the location of a house for public worship. One party maintained that it ought to be in the centre of the township, and the other that it should be on the "State road," in the west part of the township. And finally the church was divided, and a new one formed.

The men who have preached more or less to this people, are Messrs Breck, Woodruff, Beardsley, and Loring.—*Mr. Breck* left Andover Theological Seminary in 1823. Soon after completing his education, he emigrated to this country—labored as "stated supply" sometime in Harrisville and Wadsworth, Medina county—was settled pastor over this

church somewhat more than a year,—and after his dismissal, he preached as “stated supply” in Bricksville, Cuyahoga county, from whence he removed to Cleveland in 1831 or 1832, and commenced teaching a high school, where he still continues.—*Mr. Woodruff*, the next minister, preached to this church a part of his time one year.—*Mr. Beardsley*, after closing his theological studies at Auburn Theological Seminary, spent sometime in New York State, in teaching school. He came to this country in 1831, and established himself in Jefferson, the seat of justice of this county. Here he also engaged in teaching the academy, and at the same time in preaching to the church, and to that of this place, until 1833, when he removed to Freedom, Portage county, where he labored in the ministry till July, 1833, and then removed to Atwater, having received a call from the people of that place. He still continues at Atwater.—*Mr. Loring* left Andover Theological Seminary in the class of 1833. After his arrival in this country, he labored a few months among the inhabitants on the Ohio canal, where there were no churches formed, and but few professors of religion resided. Subsequently, he preached six months in Bainbridge, Geauga county, and then six months in Wayne and Andover. He has since returned to New England.

Second Church. This church has enjoyed the labors of Dr. Cowles. Both it and the first church are now destitute.

ASHTABULA. This town is established on a river by the same name, and contains a flourishing village, situated two or three miles from Lake Erie. The church has never had a settled pastor, but has been supplied at different times by Messrs. *Pratt, Badger, H. Cowles, G. H. Cowles, Scott, and Root.* The Presbyterians and Baptists have at times united in the support of the gospel, having one year a Baptist clergyman, and the next a Presbyterian.—*Mr. Scott* never had a collegiate education. He left Bangor Theological Seminary in 1831, and soon after came to the Reserve. He labored for a time in this place, Monroe, Pierpont, and Conneaut—then one year in Euclid, Cuyahoga county; and in February, 1835, was installed pastor of the church in Chester, Geauga county, and in October following was dismissed.—*Mr. Root* was a student at Auburn Theological Seminary. He preached one year in Ashtabula; and has since been ordained as an evangelist, by the Monroe Presbytery, and is now preaching in Dexter, Michigan. The church in this place is now vacant.

AUSTINBURG. This town was early settled by an enterprising class of inhabitants, who were also friends to morality and religion. A church was gathered in 1801, by the Rev. Joseph Badger, the year after he arrived in this country, and it has been much favored with repeated revivals of religion, under the ministry of the two Cowleses. It is now vacant. There has recently been established in this town, a manual labor school, which is to be taught by Mr. Ralph M. Walker, late tutor in the Western Reserve college.—*Dr. Cowles* studied theology with Rev. Jonathan Edwards, D. D., of New Haven, Conn.; was licensed to preach the gospel, by the Western Association of New Haven County, in May, 1791; and was ordained over the church in Bristol, Conn., October 17, 1792. In this connection he continued nearly eighteen years; and May 24, 1810, was dismissed from his pastoral charge in that place, having accepted of an appointment from the Connecticut Missionary Society, to spend the following summer on the Western Reserve. Soon after entering upon his missionary labors, he received a call from the united societies of Austinburg and Morgan, to become their pastor, which he accepted. In the year following, he removed his family to Austinburg, and was installed September 25, 1811. He discharged faithfully the duties of a minister of Jesus Christ to this people until February 3, 1830, when by mutual consent, his pastoral relation was dissolved. During his ministry here, he spent a portion of his time as a missionary, or “stated supply” to many of the neighboring feeble churches. And after his dismissal, notwithstanding his advanced age, he continued to preach until April, 1834, when he was wholly laid aside from the work of the ministry. Dr. Cowles was a father to the churches in Ashtabula county, and was untiring in his efforts to promote their spiritual interests. As a Christian, he was meek and humble. As a minister, faithful and devoted—ever watching, “as one who must give an account.” As a theologian, he was sound and systematic. He died in Austinburg, July 5, 1835, in the sixty-ninth year of his age, deeply lamented by his brethren in the ministry, and by the churches generally. While he was settled in Bristol, Conn., there was a general and powerful revival of religion in 1799, and as the fruits of it, about 100 persons were added to his church. There were besides, seasons of less general religious excitement at different times, during his ministry in that place.

In 1816, while he was settled at Austinburg and Morgan, there was a powerful revival of religion in those places, which extended into some of the adjoining towns. And as the fruits of it, about 100 additions were made to the Austinburg church. Dr. Cowles assisted in organizing fifteen churches on the Reserve.—*Mr. Henry Cowles* studied divinity at New Haven Theological Seminary, and with Rev. Ralph Emerson, D. D., of

Norfolk, Conn., and now professor in the theological seminary at Andover. Mr. Cowles preached over a year in Ashtabula—subsequently in Sandusky, Huron county—and from September, 1830, until October, 1835, he continued as “stated supply” and pastor of the church in Austinburg. Having been invited to the professorship of languages in the Oberlin Collegiate Institute, he was dismissed from his pastoral charge in October last, and immediately entered upon his new duties at Oberlin.

COLEBROOK and ORWELL. This church, formed in 1831, has enjoyed successively the labors of four ministers, Messrs. *Austin, Cowles, Pepoon*, and *Danforth*.—*Mr. Austin* came into this country at an early day. He had previously commenced study with a view of obtaining a liberal education; but by reason of ill health, was obliged to relinquish his object. He pursued theological studies for several years under the tuition of Dr. Cowles of Austinburg, and was in 1827 licensed to preach the gospel. Since he entered the ministry, he has for the most of the time engaged in the labors of an itinerant missionary. He continues to reside at Austinburg.—*Mr. Pepoon* studied theology for a time with Rev. Dr. Cowles of Austinburg; in 1825 was licensed to preach, after which he spent about one year at Auburn Theological Seminary. Since leaving Auburn, Mr. Pepoon has preached for different periods of time, to eleven churches.—*Mr. Danforth* left Auburn Theological Seminary in 1829. Spent two or three years in Indiana, and the western part of Ohio—afterwards preached one year to the churches of Bainbridge and Mantua—then one year in Brookfield and Hubbard—and since in Rome one year; and now preaches to this church and resides in Orwell.

CONNEAUT. This town, formerly named Salem, is situated in the north eastern corner of the State, and on a river of the same name. It has enjoyed but little regular preaching.—Dr. Cowles labored here a part of his time for two years, and Mr. Humphrey for more than two. It is now destitute.

GENEVA and HARPERSFIELD. This church, at its formation, spread over the territory now occupied by the two churches in Madison, and the church in Unionville. It is now vacant.—*Mr. Leslie*, its first settled pastor, studied theology with Rev. John M'Millan, D. D., then professor and vice president of Jefferson college. He was licensed in June, 1807, and commissioned in March following, by the Connecticut Missionary Society, to come to the Reserve, and under their patronage he has labored more or less since. He was ordained as an evangelist in July, 1808; and installed over the church in Geneva and Harpersfield, November, 1810, and continued in this connection ten years. He has also labored as stated supply in one or two other places; and he now preaches in Batavia, Geauga county, and lives in Harpersfield.—*Mr. Pratt* was first educated for a physician, and in this profession he practised sometime in Andover in this county. He studied theology under the tuition of Dr. Cowles, of Austinburg, and Rev. Harvey Coe, of Vernon, Trumbull county—was licensed in February, 1821, and ordained in 1822. He commenced preaching as stated supply to this church in May, 1821, and was installed June 23, 1824; in which connection he remained over eleven years. He has also labored in several other churches, and is now preaching in Claridon, Geauga county.

JEFFERSON. This church is now vacant.—*Mr. Chapin* left Andover Theological Seminary in 1831; soon after came to the Reserve, and supplied the second church in Madison and the church in *Montville*; then the church in this place, where, at the same time, he taught the academy; and more recently, supplied the west church in Farmington, Trumbull county, where he also is teaching an academy.

KINGSVILLE. This church was first supplied by Mr. Badger, and afterwards by *Mr. Palmer*, whose theological studies were under the direction of the Cayuga Presbytery of New York. He was licensed by that body in July, 1820; and in February following, was installed over the second church in Genoa, New York. After his dismissal, he came to Kingsville in 1824, where he continued until 1829. While here, he suffered from bleeding at the lungs, which disabled him for a season to preach. During his ministry at Chester, Geauga county, he spent one summer as commander of a schooner on Lake Erie, and his influence on the sailors was salutary. He has more recently preached as his health would permit, to the church in Ridgefield and Monroe, Huron county.—*Mr. Kelly* is son of Rev. Mr. Kelly, of Hampstead, N. H. He left Andover Theological Seminary with the class of 1822; was licensed by the Londonderry Presbytery, and ordained over the Congregational churches in Parsonsfield and Newfield, Maine, and dismissed June 27, 1827; was installed over the church in Kingsville, in 1829; dismissed July 9, 1834; and installed on the same day over the first church in Madison, Geauga county, where he still continues. While at Kingsville, Mr. Kelly supplied for a time the church in Sheffield.—*Mr. Latham* studied theology with Rev.

Dr. Packard, of Shelburne, Mass., and came to the Reserve in 1834, and still preaches in Kingsville.

LENOX. This church has enjoyed for a season the labors of Dr. Cowles and Mr. Austin. Mr. Austin continues as "stated supply."

MILLSFORD. This church is now destitute.

MONROE. This church has enjoyed successively the labors of Messrs. *Woodruff*, *Cowles*, *Scott*, *Pratt*, and *Woodruff*. Mr. J. A. Woodruff, the present minister, is son of Rev. E. T. Woodruff. He studied a short time at Auburn Theological Seminary, and was licensed to preach the gospel. While supplying the church in Warren, Trumbull county, he received a call from the *second church* in Madison, and the church in Unionville, to become their pastor; was installed June, 1834, and dismissed July, 1835.

MORGAN. This church was formerly connected with the Austinburg church, until 1819, when it received a distinct and separate organization. Its first pastor was *Mr. Stone*, who continued with them nine years. He also supplied several other churches, during his ministry at Morgan. After his dismissal, he became editor of the *Ohio Observer*, in which capacity he remained two or three years; and afterwards removed to New England, where he has spent several years, preaching in Massachusetts and Connecticut. Recently, he has returned to the Reserve—*Mr. Tracy* was the next minister in Morgan.—And his successor was *Mr. Child*, who fitted for college at Phillips academy, Andover, Mass., but in consequence of ill health, never entered college. After closing his theological studies at Auburn Theological Seminary, he came to the Reserve, and commenced supplying the churches of Morgan and Rome, October, 1829; over which, he was installed pastor in the year following. He was dismissed from his charge by reason of ill health, in 1833. For the greater part of the time since his dismissal, he has been laid almost entirely aside, by sickness. He is now preaching in Warsaw, N. Y.—*Mr. Pratt*, who preached the last year in Monroe, is his successor.

NEW LIME, ROME, SHEFFIELD, and WINDSOR. These churches are now destitute.

PIERPONT. Rev. E. T. Woodruff, is now supplying this church.

WILLIAMSFIELD and WAYNE. This church formerly embraced the whole of these two townships. But a few years since, division arose in relation to the location of a place for public worship. A small stream of water, which runs through about the centre of the then congregation, was one source of contention. There were also other causes, all of which finally resulted in the formation of a new church in the township of Wayne.—*Mr. Coe* studied theology with Rev. John Seward, of Aurora, Portage county, and Rev. Harvey Coe, of Vernon, Trumbull county. He supplied at different times, the church of Mantua, Portage county—of Dover, Cuyahoga county—of Williamsfield, Ashtabula county—of Lyme, and of Greenfield, Huron county—and of Vernon, Trumbull county. Since 1822, Mr. Coe has spent a good portion of his time as a missionary among the Indians of Maumee; and among some of the tribes living on the borders of the lakes of St. Clair and Huron.—*Mr. E. T. Woodruff* studied theology under the tuition of Rev. Charles Backus, D. D., of Somers, Conn. In 1800, he was ordained and installed pastor of the church in North Coventry, Conn.; and dismissed November, 1817, by reason of ill health. He soon after emigrated to this country, and found the change of climate favorable to his constitution. His health was so much restored, that in August, 1819, he was installed over the church of Williamsfield and Wayne, and dismissed in 1835. From the time he came to the Reserve, Mr. Woodruff spent a portion of his time at different periods, as "stated supply" in *Milton* and *Newton*, *Austintown*, *Brookfield*, and *Southington*, Trumbull county; *Parkman*, Geauga county; *Monroe*, Andover first church, and *Pierpont*, Ashtabula county. He still lives in Williamsfield, and preaches in Pierpont.—*Mr. Bascom*, on closing his studies at Princeton Theological Seminary, commenced laboring in Lower Sandusky, west of the Reserve, where he preached one year. Afterwards labored in this place six months, and is now preaching in Chester, Meigs county. The church in Williamsfield is now destitute.

WAYNE. This church has enjoyed successively the labors of Messrs. *Cowles*, *Russ*, and *Loring*. It is now destitute.

[To be concluded in the next Number.]

A SELF-TAUGHT MAN.

[Communicated for the Register, by a Foreign Missionary.]

I WAS born in New England, of poor but intelligent and pious parents. They early instructed me in the principles of the Christian religion, and afforded me the advantages of a common school education. I had indeed the privilege of attending an academy during the winter months of two or three years, but I derived scarcely any higher benefit than I had derived from an attendance at a common school. I had not formed a taste for reading, excepting Bible stories, and dialogues, which I found in some of my early school books. The thought of acquiring an education had not entered my mind. My confidence in my ability to acquire an education, even had the means been afforded, was feeble. I was excessively bashful, so much so that I was reluctant to do an errand at a neighbor's house. I had also an impediment in my speech, which occasioned me not a little mortification, and seemed, of itself, a sufficient barrier to my becoming a scholar. Added to this, I had commenced learning a trade with my father, become attached to the business, and made up my mind, as I thought, to gain my living by a mechanical occupation. When I was thirteen or fourteen years of age, I purchased, with my elder brother, a right in a country town-library, for a single year. I became very soon fond of reading; and though I continued to work at my trade, yet my spare hours were occupied with reading history, travels, and works of taste. I even attempted Milton, and read him till I understood and relished the least difficult parts of his *Paradise Lost*. My love of books continually increased, till, at length, I began to desire more leisure than I could command for reading. In accordance with the advice of a friend, I resolved, at the age of eighteen, to qualify myself to teach a common school. I made up my mind in the spring of the year, and without deserting my shop, I bent all the energies of my mind to the work of preparation for the ensuing winter. My books were always at hand, and not a moment was wasted. Some kinds of business I could do, and read at the same time; and when the work of the day was ended, I usually spent an hour or two in study before retiring to rest. In the autumn, I travelled a few miles into the State of New York, among strangers; engaged a school; sustained an examination, and taught with acceptance. I was invited, at this time, to commence a course of study preparatory for the ministry. *I have never ceased to regret that I did not listen to this advice.* The circumstances of my father's family, as I then thought, forbade such a course. My desire for information, however, constantly increased, and I turned my long winter evenings to a good account. The next spring my father giving his consent, I shouldered my *knapsack*, and again entered the State of New York with the hope of obtaining a favorable situation for teaching school; so that, while assisting my father, I might indulge my love of reading. In this I was unsuccessful, and I walked on to Genessee river, and as I had scarcely any money, engaged as a journeyman ———, and for several months I wrought incessantly. I still contrived to read not a little. My evenings I spent in this delightful manner, and I always had a book in my pocket, or in the *crown of my hat*, and whenever I had a moment of leisure, my book was seized; and never miser counted his dollars with half the delight that I felt when thus employed, if but a few minutes. I longed for wealth that I might have leisure to gratify my love of books. In the autumn I engaged in school teaching, and continued in this employment eighteen months, spending all my leisure time in reading such books as I could find. During my residence in the State of New York, of five years, I discharged a debt of my father of one hundred and thirty or forty dollars; collected a small library; and had nearly made up my mind to settle in that country. But having acquired considerable knowledge of the wants of the western country, and being advised to devote myself to the work of the ministry, I concluded, though somewhat ad-

vanced in life, to prepare, with the blessing of God, for this good work. I immediately commenced the study of Latin. In a short time I returned to New England, and prosecuted my studies during two years with my brother. I reluctantly abandoned the idea of pursuing a college course, and entered the seminary at Andover. Here, by the favor of God, who always "helps those who help themselves," and by the uniform kindness of the professors, and of the late professor extraordinary; and by the courtesy of my fellow students, I pursued a pleasant and profitable course, and was enabled to make attainments which gold is too poor to buy. By industry and economy, always walking when visiting my friends, and not unfrequently *going to bed supperless, that I might have money to buy my breakfast*, I was enabled to complete my course of study with no other assistance than indigent students obtained at Andover, seven or eight years ago. I am now, by the infinite mercy of Jesus Christ, allowed to preach his precious gospel to the heathen; a work, which, though difficult and awfully responsible, an angel might covet.

To those who have commenced a course of study preparatory to the ministry, let me say, 1, Obtain, if possible, a *finished education*. Believe me, such an education you will greatly need, labor wherever you may. Say not, indulge not the thought, that less will do for the missionary to the heathen. As one permitted to labor in this sphere, I repel the assertion as a mistaken one. Most deeply do I feel my deficiencies in this respect, though I am enabled to labor with acceptance. Be most thorough in acquiring whatever language you study. The remarks of the lamented Fisk, on this subject, are to the point. Think, for a moment, what attainments *he* will need, who must become familiar with a foreign tongue; must translate the Bible, and tracts, and school books into the language of the people; and who will be called to give advice on subjects connected with every profession. Oh, with what emotions, dear friends, do I look back on the past, and recollect the months and years, in a great measure, utterly lost. What would I not give to recal them! And even since I commenced a course of study, how little have I accomplished. Many of you are just commencing your academic course; be thorough, I beseech you, be thorough, if you would escape the stings of conscience—if you would avoid mortification—if you would be highly useful.

Yet let me say, 2, If any of you have obstacles to encounter too great to admit of your obtaining seasonably a thorough education, still you may enter the ministry, and become a missionary, and be greatly useful, provided you will resolve to study in the midst of your toil. And I do assure you that no man, not even the missionary, *need* say "I have no time to study, can make no further attainments." Let "*onward, onward*," be your motto while you live. Men, *young men*, who have picked their way through a host of difficulties till they have obtained a competent education to fill a station of usefulness in the church, should be the last men to shrink from toil. Let me exhort all who are looking forward to the work of the ministry, to become inured to toil. The blessed Hall could say, "I can sleep on the ground, can endure hunger and hardship." Many have so accustomed themselves to toil and self-denial, that they can meet the trials of a missionary life with great cheerfulness. You should be able to "endure hardship like good soldiers of Jesus Christ." In this age of holy enterprise, dear friends, you will not surely consent to become sickly, effeminate ministers. Combine study with toil, and endeavor to turn needful exercise to the highest purpose. Some knowledge of mechanical labor will be of great benefit to you as missionaries to the heathen.

Could I address pious young men of my beloved country, how earnestly would I exhort them to devote their all to Christ—to become the messengers of his mercy to their perishing fellow-men. How wide is the field! How few the laborers! How imperious the demand for thousands of devoted, self-denying men! Who shall supply the wastes of your own beloved country, with educated, efficient ministers of the gospel? Who shall tell the dying heathen of Christ, and redemption through his blood? Will not you, dear young men, who are now reclining in the bosom of the church, waiting to hear the will of your Lord respecting you? Oh, linger not, but give yourselves to

Christ and the ministry, for multitudes will have sunk to perdition, ere you can be prepared and be sent forth to warn them of their guilt and danger, and urge them to enter the ark of safety. May the Holy Spirit prepare multitudes of you for this highest, best of labor.

AMOUNT OF TAXATION IN SEVERAL STATES.

WE have received from the Hon. Walter Lowrie, Secretary of the Senate of the United States, a copy of the "Statistical View of the Population of the United States, from 1790 to 1830 inclusive; published by the Department of State, in accordance with resolutions of the Senate of the United States, of the 26th of February, 1833, and 31st of March, 1834." It is a folio of 216 pages. The inquiries were carried on by means of circulars, addressed to the governors of States and Territories, and, through them, to the various local officers who possessed the knowledge requisite for answering them. Considerable information was consequently collected at the department. Complete returns were not, however, rendered from any one State or Territory. From those, which were received, estimates were formed, in which the data furnished by the partial returns from a State, were applied to the whole State. The States for which the statistics were thus prepared, were those from which the fullest returns have been received. The first 15 pages are occupied with some partial militia returns. The 118 subsequent pages embrace various details concerning the population of the United States, at each of the five enumerations. We subjoin a few details respecting the colored people.

Free colored persons.

	<i>Total No.</i>	<i>Numerical increase.</i>	<i>Annual rate of increase per cent.</i>
1790	59,466		
1800	108,398	48,932	6.1879
1810	186,446	78,048	5.5731
1820	238,197	51,751	2.4798
1830	319,599	81,402	2.9834

The first duplication took place in 1802; the second in 1820; and the third, by estimate, will take place in 1844, when the number of free colored persons will amount to 475,728.

Slaves.

	<i>Total No.</i>	<i>Numerical increase.</i>	<i>Annual rate of increase per cent.</i>
1790	697,897		
1800	893,041	195,144	2.4962
1810	1,191,364	298,223	2.9243
1820	1,543,688	352,324	2.6247
1830	2,009,043	465,355	2.6700

The first duplication took place in 1816. The second duplication, it is estimated, will occur in 1843, when the number of slaves will be 2,791,588.

Fourteen pages are occupied in giving a statement of the number of votes cast, and the persons voted for at each of the elections of President and Vice President of the United States. The relative rank of each of the States is then given, as it was at the time the five censuses were taken, according to the various classes of population. About 12 pages are thus taken up. The object of the remainder of the volume is thus described by the Secretary of State, in his circular to the state officers. "A controversy has arisen, of some interest

to the reputation of our country, and which may affect that of representative governments everywhere. It is asserted that the citizens of the United States pay a greater amount of taxes, in proportion to their population, than the subjects of France; from which the conclusion is drawn, that the republican form of government is more expensive than a monarchical." The statistics of but a small portion of the States are collected.

MAINE.

Aggregate annual amount of taxes of all kinds levied, for town, county, and state purposes, \$932,737 5; number of clergymen of all denominations actual residents, 506; aggregate amount of salaries received by resident clergymen, annually \$75,041 46; labor on roads and bridges \$522,113 23; average value of labor per month, throughout the year, including board, \$12 42; annual expense for supporting the poor \$74,601 54; for free schools \$156,000. Aggregate number of pupils in all the free schools of the State 106,000; academies 12; colleges 2. Number of public libraries in 101 towns 41, containing 8,892 volumes. The aggregate maximum amount of state, county, and town taxes is \$1,172,005 72. The sum divided by 399,455, the population of the State, gives the maximum average \$2 93. The minimum is \$2 25. There are no county taxes in Maine, for the maintenance of the poor, nor for the support of schools, these expenses being defrayed by taxes upon the several towns. The average amount of state tax, collected in money is \$50,275. No portion of it is appropriated to religious purposes, to objects of internal improvement, nor to the support of education. By a law of the State, each town and plantation is required to raise annually a sum not less than 40 cents for each inhabitant therein, which sum is to be expended for the support of public schools.

NEW HAMPSHIRE.

The average amount of state taxes levied in money, is \$43,333 33. These taxes are laid on the polls of male citizens, from 18 to 70 years of age, and on real and personal estate. The expense of collection is about 1 per cent. No portion of the state tax is applied to religious purposes. Religious societies are allowed by law, to assume corporate powers, and to tax themselves. For the support of education there is required by statute, an annual tax upon the several towns, amounting to about \$90,000, which is not included in the state tax above mentioned, in addition to which, there is a tax levied on banking corporations, amounting annually, to about \$11,000, the whole of which is applied by the several towns, to the sole object of supplying *primary schools*. The total aggregate maximum amount of the state, county, and town taxes, is \$652,851 74, which, divided by the population of the State, gives an average of \$2 42. The number of clergymen of all denominations, is 368, and the average annual amount of salary received by them, \$86,795 85.

RHODE ISLAND.

No state tax for the last 7 years; county taxes are unknown. The annual expense of the state government is about \$18,000, raised by a tax on banks, lotteries, &c. No part of the state revenue is applied to religious purposes. To aid in the support of free schools, \$10,000 are by law appropriated, while any balance which may arise from the tax on auctions and lottery grants, is invested in a permanent fund. This fund now amounts to \$50,000. Whole number of public schools in the State in 1832, 324; children educated in them 17,114; amount appropriated by the several towns \$11,490; total amount expended for the *public schools* \$21,490; whole number of *private schools* 220; scholars attending them 8,007; whole estimated expense of private schools \$81,375. Number of clergy 96; average salary \$25,530.

CONNECTICUT.

Clergy 378; salaries \$159,779 44. Average value of labor per month, including board \$11 61. Cost of paupers \$68,809. Number of pupils in free

schools 85,630. The amount of state tax levied in money is \$38,918 79. There is no tax for religious purposes, or for education. The maximum amount of all taxes on each individual is \$1 79; the minimum \$1 63.

OHIO.

Clergy, 759. Amount of salaries \$193,302 98. Average value of labor per day, including board, 50 cents. Maximum amount of state, county, and town taxes \$1,162,125 84. No tax for religious purposes. About \$50,000 is raised annually, for schools.

PREPARATION FOR THE CHRISTIAN MINISTRY.

Deliberation.

1. You must have a full determination, at the outset of your inquiries, that you will take that course, which shall commend itself to your judgment, without reference to the self-denial, or the difficulties, with which you will be called to meet.

2. Earnest prayer to God. This should be done honestly, before you have come to any decision in your own mind; with a full belief in the *particular* providence of God, and in the *special* interest which Jesus Christ feels in all matters, which pertain to the building up of his kingdom.

3. Devout examination of the principal passages of Scripture, bearing on this subject. God gives wisdom *through* his written word.

4. Ask the opinion of two or three of your most judicious, pious, and disinterested friends. State the question to them in an impartial manner, and at an early period of the investigation.

5. Look candidly and fully at your qualifications, or want of qualifications for the work.

6. If the case be an important one, and yours is of the highest importance, it may be well to consider the questions, Where can I exert the greatest influence on the condition of rational beings through time and eternity? Where can I acquire, and develope, and employ the most intellectual and moral power for the benefit of my fellow creatures?

Want of Pecuniary Means.

You inquire, "How shall I overcome my pecuniary difficulties in acquiring an education?"

In the first place, it may be said that previously to the establishment of Education Societies, a small class of students entirely defrayed the expenses of their own education. By energy and economy, they were enabled to meet their pecuniary obligations after they had entered on their profession. The hardships of this course were indeed so great, that but few men, comparatively, had the force of character to encounter these difficulties, but still it shows what is practicable.

Again, the literary institutions in our country are numerous, and on the whole very proportionably distributed. This circumstance of course diminishes the expense of an education. The competition between various institutions renders

the pecuniary charges at all of them very nearly uniform, while it reduces these charges to a very low rate. Tuition, at our more important seminaries, is entirely, or in part, gratuitous for all indigent students. Where it is paid in full, it varies from twenty-five to forty dollars annually. The expense of board for forty weeks' study, does not amount to more than sixty or seventy dollars—a less sum than is now appropriated to an individual by a number of our Education Societies.

In some cases a school may be taught advantageously for an entire year, or for two years, before a student enters college, or after he has finished his course. In the last case, thirty dollars a month may be earned, amounting in a year to three or four hundred dollars—a sum nearly sufficient to defray the entire expenses of an education at some of our more important institutions.

I cannot, as a general thing, advise a young man to suspend his studies at college, for the purpose of teaching school, or engaging in other temporary employments. The evils of this course are not counterbalanced by its advantages. It diminishes a four years' course of study to less than three. It exceedingly deranges the regular routine of college duties. It embarrasses the studies of the scholars who remain. The best portion of the year—the winter months—is *lost*. As for a school teacher's being able to maintain his standing in college, while teaching a school, it is out of the question. The practice of a frequent suspension of college duties, is one of the principal reasons of the comparatively low condition of learning in our country.

Neither can I recommend *manual labor* as an *important pecuniary* means of support while in college. As a way of preserving health, it is valuable. Something of the kind, *you must have*. To think of studying four years without systematic exercise, is to think of a protracted suicide. For the purpose of invigorating the mind, as well as the body, manual labor has decided advantages over gymnastics, or mere walking, or innocent sports. If you have a good mechanical genius, or have acquired a mechanical trade, you can indeed earn a considerable sum of money. But without some extraordinary advantage of that description, you cannot expect to earn any thing like a competent support. You may procure a little assistance in this way, but you can do nothing more. Manual labor, to be extensively profitable, will consume an amount of time and of anxiety, which is incompatible with rapid progress in study. The human mind cannot take an effective and enduring interest in two great objects at the same moment. If one succeeds, the other will languish. There are also practical difficulties on this subject, which are nearly insurmountable;—such as the procuring of a well-qualified superintendent, a large and convenient market for the sale of products, a variety of employments suited to the different habits of students, and labor adapted to the changing seasons of the year.

You need not hesitate a moment to advance from fear of pecuniary inability. "God helps those who help themselves." "They who trust in him, and do good, shall verily be fed." You will be able, by judicious arrangements, to avoid certain expenditures, which, by many persons are thought to be indispensable. Travelling expenses, often amounting to large sums, a careful student will certainly diminish, and in many cases, wholly avoid. Another heavy expenditure is incurred in the purchase of books. The evils of this practice, besides its expense, are many. Not unfrequently, before the purchaser needs

them, a new and more valuable edition will appear. Or they can be procured at a cheaper rate, in other circumstances; or they remain as an incumbrance, to be transported, for several years, and to many different places, until the owner becomes permanently established.

Physical Qualifications.

There are, I think, certain physical characteristics, which are indispensable to the proper prosecution of the work of the ministry. There may be defects which are fatal hindrances. The requisition of Jehovah that the priests and Levites should have a perfect bodily organization was founded in good sense, and was proper in the nature of the case. A radically unsound constitution, a prominent deformity, defective lungs, the destitution of either of the senses, or a badly maimed limb, are to be regarded as insurmountable obstacles. The argument that there have been cases of distinguished usefulness in such circumstances, does not invalidate my position. I maintain that these are not only exceptions, but exceedingly *rare* exceptions. It is said that the sympathy which is felt for a striking physical misfortune, operates favorably on the minds of an audience. But an effect totally the reverse is much more frequently the result. Either of the defects to which I have alluded, unless it be weak lungs, will subject a man to unkind remark, and to severe and constant mortification, in addition to the obstacles which they present to progress in study. The mass of men judge of a preacher very much according to his *outward* appearance. And it is impossible that they should judge otherwise, considering their want of sincere attachment to the truth for its own sake. The good, which the truth produces, is dependent on the channel in which it flows.

We ought also to bring into the account, the multiplied labors to which clergymen are now subject, and which demand a robust physical frame. Their labors are, indeed, not unfrequently, so great as to destroy the firmest and most compact bodily organization. Their duties ought either to be abridged or generalized. It is a subject of the most pressing importance—vitally connected with all which is dear to human hopes and the salvation of men. But abridged and simplified as their labors ought to be, still it is presumption almost bordering on madness, to undervalue or neglect the bodily health, or enter the ministry with a debilitated or radically unsound constitution. There is no demand for such auxiliaries. No corps of invalids is wanted in the army of Christ. There are young men enough who have all the necessary physical characteristics. It is, therefore, one of the most serious inquiries which you can institute, How can I sustain the responsibilities of the pastoral charge? Will my health, with the blessing of God, and my own watchful care, be competent to sustain the immense responsibilities, which will be laid upon me?

Good Common Sense.

An essential element in a preparation for the ministry is an accurate power of observation in respect to men and manners. It is denominated by the various names of prudence, native sense, good judgment, common sense, knowledge of human nature. An individual who has an excess of it, or whose common sense is not harmonized and proportioned by certain other and higher qualifications, may be said to have an acquaintance with *men*, but not with *man*. The faculty or power of which I speak, is to be considered in part as an original

tendency of the mind, and in part as the result of observation, or education. It has sometimes been supposed, erroneously, to be inconsistent with the *study of books*. But we see no discrepancy between them. The great volume of human nature can be studied by him who is an enthusiast in Homer, or the Hebrew Scriptures. A man is not called upon to be an idiot in the common concerns of life, because he has studied the laws of Greek metre, or of the mental phenomena. Doubtless there is danger of neglecting the one, while earnestly engaged in the other. But this danger can be effectually remedied. No fact in mental biography is more common than a union of literary enthusiasm and of the habit of external observation. You will need, however, to make strenuous exertion in the one case as well as in the other. When you walk among men, let your eyes be open. Do not disdain to acquire practical knowledge from the most depressed classes of society. As you have opportunity, learn fully the modes of business in all the different trades and professions. In this way, you cannot perform a journey without signal benefit. Let all your business transactions, in the smallest particulars, be managed with the utmost wisdom and prudence. Compare living manners with the delineations of the historian and moralist. You will thus be able to exert the largest measure of influence in persuading your fellow men to embrace the religion of the gospel. Without common sense, a minister's course is beset with difficulties. He needs common sense in the management of his own family, in his intercourse with his neighbors, in his pastoral visits, in his connection with benevolent societies, and in the composition of his sermons. One of the causes of the frequent dismissal of ministers, is, the lamentable want of common sense. It is not dishonesty, or moral delinquency, or poverty of mind, which occasions these violent ruptures, but want of an accurate knowledge of human nature, or even an ordinary *tact* in business affairs. Sagacious worldly men will lose all respect for that minister, who is always embarrassed in his pecuniary concerns. It need not be said that there is no necessary connection between the prudence which I am describing, and that worldly wisdom or dishonest adroitness, which is pointedly condemned in the word of God. Hardly any remark is more ominous in respect to a clergyman's character, than that "he can make the best bargains of any man in the town." There have been clergymen who have been notoriously deficient in the quality of common sense, but who have neutralized or overshadowed the defect by transcendent intellectual or religious attainments. These men, very few in number, were useful, not because of their total ignorance of the ways of the world, but in despite of it. If you cannot be sure of becoming one of these extraordinary exceptions, it will be folly in the extreme to enter on a course of preparation for the ministry, except you have in some measure the gift of prudence or common sense. Better remain in obscurity, where your weakness or deficiencies will not endanger the interests of the kingdom of Christ.

HINDRANCES TO BENEVOLENT EFFORT.

One hindrance to benevolent effort, is inadequate views of the amount of good to be done. At the commencement of any enterprise, it is important to count the cost. The human mind cannot toil successfully in darkness. It must know something of the extent and variety of labors, which it is called on to perform. The final result may be distant, the intermediate steps may be laborious, and somewhat doubtful; but if the prominent objects in view be distinctly apprehended, and the means to accomplish them ascertained, a proportionate and unrelaxing energy will be put forth for their attainment. If an individual has the impression, or cultivates the habit of feeling, that he has only a limited work to perform, only a few efforts to make, he will certainly become discouraged when he learns the appalling number and magnitude of the objects to be accomplished. He ought to become familiar with the suffering which is in his neighborhood. He ought also to look abroad, and determine the claims which his fellow-men, generally, have upon his thoughts, his prayers, and his effectual aid. The poor ye always have with you. Objects of suffering are found everywhere. One reason of this arrangement is to try the hearts of men; to manifest the selfishness or benevolence of men. There is temporal distress in ten thousand varieties. There is sickness of the heart in diversified forms. There is ignorance deep and dreadful. Millions of minds are covered as it were by a firmament of brass, through which no dewdrops fall, nor sunlight penetrates. There is suffering not only in its gentler forms, but in its loathsome and disgusting ones; vice to be reformed not only in the attitude of penitence, but in its harsh and repulsive features. It is to be met in its firm opposition, as well as in its tones of reluctance and sorrow.

Let him then who would endure to the end bring himself to measure, as far as he can, the whole extent of his duties. Let him not only know the fact, but *rejoice* in it, that he is to be *always* beneficent; that when one praiseworthy deed is done, another is waiting for him. He hopes, one day, to be like the angels. In the sensibilities of his soul, if not in the capacity of his mind, let him be an angel now—a ministering angel of mercy.

Another cause of weariness in doing good, is want of a systematic plan. The benevolence of many Christians is casual, incidental, the overflow of good feelings; not the ever-living spring of systematic charity. They give alms because they cannot with a good character refuse, or because their feelings are temporarily excited, or because their conscience for the moment upbraids them. They regard their property as in the highest sense their own. It is certainly easy for an individual to form, at the beginning of a year, a general estimate of his property; of his probable income and expenditure; of the demands which his own family may properly make upon him. He can bring distinctly before his mind his obligations to Christ and to his fellow-men. He can determine the relative importance of the different methods of doing good; and then, as an intelligent, accountable, conscientious man, he can come to such a decision, and make such an arrangement as will give him a calm pleasure in the silent hour of midnight, and on the bed of death, and which will cause his name to be cherished in sweet remembrance long after his body is in the grave. Such

a habit has been formed by some, and is practicable, to a greater or less extent, by all. Should it become general, the results would be inestimable. The assistance of the Christian world in the diffusion of Christianity could be calculated on, just as a good government can depend on its finances. The danger, and in the present state of things, almost the necessity, of appealing to questionable motives, would be wholly avoided, while the reflex influence on the character and happiness of the individual would be most salutary.

The urgency of the case is extreme. We live on the eve of a great moral revolution, to be retarded or quickened by our systematic activity, or by our criminal sloth. The great mass of temporal suffering even, which will be most certainly alleviated, makes inefficiency in us a *crime*, makes selfishness a rebellion against the better feelings of our nature, as well as against the authority of heaven.

There is such a thing as a *habit* of doing good. There are men, who are beneficent *uniformly and on principle*. They have become *accustomed* to do good. Philanthropy in them is not so much a feeling, an emotion, as it is a permanent state of the soul. It has become a part of their being. They live and move in a kindly atmosphere. They have an inflexible determination to do good. The history of some of these men is full of encouragement to all who would tread in their steps. They did not arrive at this happy state of mind without great effort—without severe and protracted struggles. The selfish principle within them was not overcome by a single prayer, a single act of faith, a single effort of practical charity. They fought to win the prize. They went on *from conquering to conquer*. When an object requiring their sympathy and assistance was offered to them, they did not hearken to the selfishness of their hearts, which said, Be ye warmed, and filled; but they resisted it, and overcame it, and obtained the noblest of all victories—a triumph over themselves. The chains of a narrow, exclusive feeling broke away from them, and their souls flowed out in active sympathy. They became the friends of the human race, the brethren and helpers of the whole family of man. Why should there not be more to imitate their example? Why should they not shine as great moral lights, inviting men to the happiness and glory of angels? Why should not our world henceforth and forever, be filled with benefactors? It has hitherto been cursed with men who were any thing but blessings—Jeroboams, whose names are condemned to eternal infamy because they made all around them to sin; Jezebels, who have completely silenced the voice of conscience; sinners, by profession, led away by the energy of all evil.

But shall such be the fact any longer? “Shall falsehood and guile be left to sow their seed and the kind never perish? Is the hope fallacious, or shall righteousness obtain a peaceable dominion, wide as earth, and never to fail?”

Another impediment to a uniform course of Christian benevolence, is a belief that our single individual aid is not required, or that if we relax or intermit our efforts, the general cause will not suffer.

Some men reason in this way. Were I as rich, as learned, as much esteemed, as influential as certain individuals whom I could mention, then I would bestir myself and labor in good earnest; but as I have but one talent, I may bury that, and the world will be no loser. If I assist, my assistance will not swell the general result. If I withhold it, the loss will not be observed. In this way many become weary in well-doing, or excuse themselves altogether from a blessed co-operation with God in building up the kingdom of his Son.

It is hardly necessary to say that no reasoning can be more groundless than this. As well might a soldier in a large army excuse himself and desert his post. As well might one of the innumerable company of angels cease to obey the mandates of his eternal King. This is not the reasoning of humility and conscious unworthiness, but frequently of pride, and discontent, and envy. I cannot do any good, because God did not make me capable of doing more, is the amount of the reasoning. The really humble man is an active man. Weak he may be in intellect, poor in this world's riches, but rich in good works, and an heir to a throne in heaven.

Were this principle to be carried out, of excusing one's self because only moderate talent and influence are possessed, it would be followed with the most disastrous results. God requires every man to do good as he may have opportunity, and not to faint: if he has only one talent, to employ that, and to look to Him for a reward, who sees and approves of the smallest effort which is made in his service. Is there a single Christian reader who does not wish to do something to show his allegiance to his glorious Sovereign; something to honor that Saviour who loved him in his low estate, with an everlasting love; something to show his hostility to that implacable enemy of God and man, who is doing all in his ability to mar this fair creation, and to people hell? Let every one, then, no matter how poor and insignificant he may be in this world's estimation, feel his own solemn individual responsibility to labor while he lives. You do not hear any voice from heaven pointing out your duty, but there is one of equal and imperative authority forever speaking to you from the Bible, and commanding you to do good while the day, the day of life lasts. You have a brother, a sister, a husband, a father, a child, who needs your counsel, your prayers, your tears. You have a neighbor who is wandering in sin and darkness. You have wealth given you to do good with. You can set an example which may be life to all around you. Oh remember these things. Remember that you are to do good as an *individual*. Remember that you are to be judged *alone* for all the deeds done in the body, and among others whether you have obeyed the spirit of this admonition, to faint not in doing good.

Another impediment to benevolent effort, is the fear of man. There are Christians, who feel their obligations to do good, who are willing to practise much self-denial, and to alleviate misery in its most disgusting forms, but who are not willing, in the prosecution of their duty, to encounter the unkind remark, the significant gesture, the sneering retort, or the burst of angry opposition. On minds of a delicate structure, it operates most injuriously. They are willing to meet with any thing but scorn and contempt, especially from those whom they would bless and save. Now such persons ought not to grow weary in doing good. They should remember that the path of duty is ultimately the path of pleasure. The self-denial of meeting with opposition and contempt, is more frequently in anticipation than in reality. Kindness will disarm opposition. Persevering effort in doing good, carries such a mark of honesty and sincerity on its front, that enmity is frequently abashed, or changed into respectful admiration. The conscience of bad men is on the side of truth, kindness, and of a consistent exhibition of Christianity. Enmity is more frequently called forth by heated zeal, by injudicious forwardness, by uncharitableness, than it is by meekness, candor, and gentleness. Nevertheless, in this world, opposition must be encountered, contempt must be endured, the fear of man, which bringeth a snare, must be overcome. To all such as are unreasonably afraid of incurring the displeasure of their fellow-men, Jehovah says,

"Fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them up like a garment, and the worm shall eat them like wool." "Fear not them which kill the body, and after that have no more which they can do; but fear Him who hath power to destroy both soul and body in hell." "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." The apostle Paul reminded the Philippians, that they had not only the privilege of believing on Christ, but also of suffering for his sake.

Forgetfulness of Jesus Christ, is one cause of weariness in doing good. After Paul had enumerated a long list of worthies, who had in patience possessed their souls, and exhorted the Hebrew Christians to copy the noble example of this cloud of witnesses, he felt that he had not done enough; that he had not used the great inspiring argument, "*Looking unto Jesus*, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is now set down on the right hand of God. Consider him, who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds."

The comprehensive characteristic of Jesus Christ and what fell into a kind of proverb, was, "He went about doing good." He did not stop short in a fictitious benevolence. He did not rest in mere good wishes. He *went about* doing good. Think what it was for the eternal Son of God, the Creator and glorious Sovereign of the universe to go about doing good! He did not complain and cease from his labors, when his earthly frame was weary. When passing through Samaria, he sat wearied on the well, he did not occupy his mind in complaints of his hard lot, or refresh his weary frame with the waters of the well, or with anticipation of the meat which his famished disciples had gone to purchase; but he entered into a long and animated conversation with the daughter of Samaria, on the efficacy of the heavenly waters. He saw the fields white already to the harvest. "*His meat was to do the will of Him that sent him.*"

Christ did not give over his benevolent labors because his nearest friends opposed him. We know that it is peculiarly hard to meet with unkindness from our kindred; to have our efforts thwarted and undervalued by those who ought to love us. But he came to his *own*, and his own received him not. His brethren did not believe on him. They charged him with madness because he was so earnest in doing good. But through the reproaches of friends, as well as the malice of enemies, he held on his benign course like the sun, who stops not on account of the dark and sullen clouds which meet him. Christ persevered in his duty when perfectly solitary and friendless. If there be a scene in all history, which combines the elements of the moral sublime, it is on that occasion when his disciples forsook him and fled. If there was a moment in his life darker in some respects than any other, it was on this occasion. When he was in the garden, his disciples though asleep were near, and a compassionate angel strengthened him for the conflict. When he went up to the hill of suffering, the weeping daughters of Jerusalem bewailed and lamented him. When hanging on the cross, he saw his mother and the disciple whom he loved standing near. But on the night after his betrayal, he was *alone*. Friendless and solitary he was hurried through the valley of Cedron and up the streets of Jerusalem, deserted even by the disciple who had leaned on his bosom. If there was a moment when we might have supposed that he would falter in his great work, and leave the whole race to their merited doom, it was on this night. But no. He loved the glory of God and the race of man too well. Let us contemplate therefore this illustrious sufferer in all his weary pilgrimage. Let us copy his un-

shrinking firmness, his undying love. Let us be actuated and filled with those motives—love to God and love to man—which engrossed *his* soul, and made it burn as a flame of fire.

NECESSITY OF A SPECIAL, DIVINE INFLUENCE, IN THE CONVERSION OF THE WORLD.

THAT practical disregard of a Divine Providence, which is so common among men, is not learned from the Bible. You open that book, and on every page God appears a living, present, acknowledged reality.

When the Israelites had gained a signal victory over the Philistines, the prophet Samuel “took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the *Lord* helped us.”

When Zerah, an Ethiopian, with an immense host, had invaded Judah, Asa, the pious king, did what every ruler should do, cried unto the Lord, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude.” On a similar occasion, Jehoshaphat “proclaimed a fast throughout all Judah, and set himself to seek the Lord, and said, O our God, will not thou judge them, for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee.” After the afflicted Jews had returned from Babylon, and had begun to rebuild the temple in weakness and in fear, the prophets Haggai and Zechariah were directed to encourage their desponding hearts, and assure them that the *Lord* was with them; that the silver and the gold were *his*; that the work was to be done, not by might, nor by power, but by the Spirit of the Lord of hosts; that the difficulties, though they were like a great mountain, would be removed; and that the head stone of the edifice would be brought forth, with shoutings, “Grace, grace unto it.”

The best men in every age since, have felt and acknowledged their entire dependence on God. The early history of New England, if a history of any one truth, is of this, habitual reliance on the power and mercy of God. In the dark days of rebuke and blasphemy, when fear was without, and trembling within, our fathers did not go down to Egypt for help, nor stay on horses, nor trust in chariots; but they gathered the people, sanctified the congregation, proclaimed a fast, called a solemn assembly, and sought the Lord with all their heart, and with fasting, and with weeping, and mourning; for they knew, they had known it a thousand times, that the Lord was gracious and merciful, and slow to anger; of great kindness, and repented him of the evil; that though the morning might be one of clouds and of thick darkness, yet it would come to pass that at evening time, it would be *light*. In a certain instance, a requisition was made on a town, which took away for the distant war all the young men, with a single exception. Before they marched, the venerable pastor addressed them, with words of exhortation, from the passage, “as captain of the Lord’s host, am I now come.” During their absence, the old men, the mothers and wives, the sisters and little ones, met in a weekly prayer meeting, to look to the God of armies in their behalf.

Divine assistance is needed in all the departments of human life, and in

all the varieties of human employment, but it is specially and pre-eminently needed in every thing which appertains to the building up of Christ's kingdom. The Christian church are now engaged, not in war and destruction, but in an enterprise of mercy for lost man. They are erecting a temple, not of precious stones, of cedar, and of gold, but a temple of *living* stones, whose foundation is at the cross of Christ, and whose top stone will be laid in heaven, amid the blest voices of "numbers without number."

The work of the world's conversion, is in its nature a *mental* work. Sinners are to be *persuaded* to become reconciled to God. Reasonings and arguments are to be presented to the human understanding. A conflict is to be maintained, not of flesh and blood, but of mind with mind, and heart with heart, and conscience with conscience. Error, in its thousand forms of obliquity and darkness, is to be confronted with the truth. Deeply-seated prejudices are to be rooted up. Long current maxims are to be abandoned. Habits of thinking, consecrated by high antiquity, are to be exchanged for those directly opposite. Obstinacy is to become meekness, conceited ignorance docility, the pride of opinion the lowly mind which was also in Christ Jesus. Now these are no trifling difficulties. That individual, who has spent a long life in earnest effort to subdue and discipline his passions, will tell you, if he tells the truth, that he is conscious of much, very much remaining prejudice, and conceit, and obstinacy of opinion. What must be the state of mind then in the multitudes, who have spent many years, not in subduing, but in cherishing prejudice and selfish feeling? How deep and how dreadful are those clouds of error which rest on the minds of a great majority, even of learned men, in reference to moral and religious subjects!

It is comparatively easy to *compel* a nation to receive a new set of ideas, with the alternative of submission or death. But to accomplish a silent, peaceable revolution in men's opinions, and to do this universally, is a different thing altogether. "Pass over the isles of Chittim and see, and send unto Kedar and consider diligently and see, if there be such a thing. Hath a nation changed its gods, which are yet no gods?" Hath a nation, we may ask, changed its opinions, which are yet no opinions?

The work is, in its nature, a *moral* work. Its great object is to make men happy by making them holy. The repentance which is proclaimed, is reformation from sin; the faith, that which purifies the heart; the hope, awakened in the soul, the hope of dwelling in the everlasting purity of heaven. The Saviour announced, is holy, undefiled, separate from sinners. The highway which it is opening through the world, is the way of holiness, over which no unclean one shall pass. The river, at which it invites the thirsty nations to drink, is a *pure* river, clear as crystal, proceeding from the throne of God and the Lamb.

The disorders which sin has produced in the soul of man, are very great. There is an aversion to serious reflection. There is a strange unwillingness to know the real extent and malignity of the disease. There is a voluntary return to sin, when it has often filled the soul with the keenest remorse. If, in some bright moment, the happiness of the favor and friendship of the Almighty is perceived, how soon does the heart return, with a dreadful eagerness, to sense and sin! If an earnest and determined attack is made on the wicked propensities, what irritation, what discontent it produces in the soul! How the enmity of the heart to the severe discipline of the Christian life is awakened! Nevertheless, all these difficulties are to be removed. All this opposition is to be overcome, not in a single individual, but in the whole race.

This work is, in its nature, a *great* work. This has been shown in part already, but it may be seen still more clearly by the exhibition of a few facts. In its great outlines, depravity is the same among all nations; but owing to a variety of circumstances, it has assumed in different places, very different forms. Among the people of one country you will see one reigning passion, one master vice; in another, the blending of several; in the whole heathen world, you will observe certain common features, strong general resemblances; in the nominally Christian world, certain other characteristics.

A few years since a Birman general ordered 560 soldiers to be buried alive, simply because they had been sent by an officer whom he disliked. The order was instantly obeyed. *Cruelty* is a predominant feature in this nation's character. From another country, every thing foreign has been carefully and totally excluded. The demon of *jealousy* there reigns. A fundamental principle in a religion professed by 90,000,000 of the human family, represents the happiness of a future state as sensual and debased; thus offering no reward to virtue, and giving a high premium to vice, it annihilates, at once, the distinction between right and wrong. Sensuality, an enormous sensuality, is, of course, the characteristic of the whole Mohammedan world. A large class of professed Christians, believe in the merit of human works; think to purchase for themselves and for others salvation, by laying up a large stock of good deeds. Consequently, spiritual pride, or an inflated self-esteem, is one reigning peculiarity of the papal church.

If we cast our eyes on Protestant nations, we shall find that their character is made up in a great degree of the forms of Christianity, without its living power; boasting in the name without the fruits; believing in general, and yet opposing in particular. How many publications, and how many men, will laud Christianity in general to the skies; and yet, come to a particular institution, like the Sabbath, without the observance of which the religion itself cannot exist, and you will find them bitter opposers! In its progress to universal dominion, Christianity will, probably, be called to meet with the severest struggle in nominally Christian nations. How few of these nations conduct any of their important measures on the principles of the gospel of Jesus Christ! How few statesmen prefer the good of the whole human race to the glory and happiness of their own country! How few legislators are in the habit of private prayer, before the decision of questions, on which the happiness or misery of millions is depending! How few of our rulers have any serious and practical regard to the example which they set, and to its unutterable influence on multitudes beneath them! How few questions are decided with a real, intentional, declared regard to the eternal principles of right and justice! Now in all these respects there is to be a change. The law of nations will be made to harmonize with the law of conscience and of God. The religion of Christ will be made to breathe its hallowed influence through all the doings of councils and of cabinets. Power will not create right. The appeal will be to the unerring standard of the Bible. Men, in the highest stations in society, will not be afraid to acknowledge their dependence on the great Source of light and wisdom.

In estimating, therefore, the difficulty of the work, we are not to look simply at a mass of depravity, however dark and appalling. There are systems of error and iniquity, each fortified and consolidated by their appropriate defences. It is as if the spirits of darkness had had each assigned to them a specific, appropriate work, in which they had exhausted their mighty intellect of evil, in horrid ambition to surpass one another in the work of perdition. Each has been, for 6,000 years, paving a way to the

pit, for the lost children of men—ways strowed with all the allurements of sensual pleasure, or covered in midnight darkness, or watered with tears and blood.

In the face of such difficulties, whose heart would not utterly fail within him, were the work to be attempted by human power? Who would not, in despair, give up the enterprise? The hindrances in the conversion of a single soul are immense. What must they be in the regeneration of a world? But thanks be to God, it is not by might, nor by power, but by the Spirit of the Lord of hosts. There is a mighty agency at work in this world, which we do not see with our eyes. We cannot discern the form thereof, we can see no image, but the same omnipotent Power which operates silently in the world of matter, operates in the world of mind. He, who formed the mind, can change the mind. He knows the secret springs of thought and feeling. He can scatter the thick mists of prejudice, and reveal to the soul the perfect beauty of truth. He can induce men to abhor themselves, and repent in dust and ashes, and as their eyes open on a holy Saviour, to exclaim, "Whom have we in heaven but thee, and there is none on earth that we desire besides thee." He can open the two leaved gates and cut in sunder the bars of iron. He is with kings on their thrones, and is able to abase those who walk in pride. The systems of heathenism and idolatry, though grown up to heaven, he can consume with the breath of his mouth and destroy with the brightness of his coming. Through all the abominations in Christian countries, he can send the healing waters of the river of life. The political and civil maxims which are false and erroneous, in Christian nations, by his almighty influence, can be made to give way to the pure and heavenly precepts of the gospel of Christ.

THE BRITISH MINISTRY.

FROM the following table it appears that the average duration of each ministry for the last eighty years, has been four years and five days. It is computed up to the 14th of July, 1834; Lord Melbourne's appointment.

Name.	Appointment.	Duration.		
		Years.	Months.	Days.
Duke of Newcastle,	April 6, 1754,	8	1	2
Earl of Bute,	May 29, 1762,		10	18
G. Grenville, father of Lord G.,	April 16, 1763,	2	2	26
Marquis of Buckingham,	July 12, 1765,	1		21
Duke of Grafton,	Aug. 2, 1766,	3	5	26
Lord North, Earl of Guilford,	Jan. 28, 1770,	12	2	2
Marquis of Rockingham,	Mar. 30, 1782,		3	23
Earl Shelburne,	July 13, 1782,		8	23
Duke of Portland,	April 5, 1783,		8	22
William Pitt,	Dec. 27, 1783,	17	2	18
H. Addington, Lord Sidmouth,	March 17, 1801,	3	1	25
William Pitt,	May 12, 1804,	1	7	27
Lord Grenville,	Jan. 8, 1806,	1	2	5
Duke of Portland,	March 13, 1807,	3	3	10
Spencer Perceval,	June 23, 1810,	1	11	16
Earl of Liverpool,	June 8, 1812,	14	10	3
George Canning,	April 11, 1827,		3	30
Viscount Goderich, Earl of Ripon,	Aug. 10, 1827,		5	1
Duke of Wellington,	Jan. 11, 1828,	2	10	11
Earl Grey,	Nov. 22, 1830,	3	7	22
Total,		80	3	1

MODERN ARMENIA.

WE have derived a number of interesting facts respecting Armenia, and the modern Armenians, from Avdall's History of Armenia, Neumann's Translations from the Armenian, Saint Martin's Memoires sur L'Armenie, and the Introduction to the English edition of the Travels of Smith and Dwight.

Armenia Proper, comprises the whole of the valley of the Araxes, the country between the Araxes and the Kür, (the ancient Cyrus,) the valley of the Eastern Euphrates, and part of the elevated basins of the lakes of Van and Oormiah; its boundaries on the side of Kürdistán and Aderbaiján, being doubtful and varying at different periods. Ancient Assyria appears to have answered pretty well to modern Kürdistán. The region of the Northern Euphrates, now comprised in the pashalik of Erzroom, anciently Upper Armenia, seems always to have been more or less politically connected with the western kingdoms. Altogether, Armenia is computed to extend about 430 miles in longitude, and 300 in latitude. The following table exhibits some of the principal ancient and modern divisions.

Ancient Provinces.	Modern Divisions.	Political Arrangement.
Vasbooragan or Vaspurcania.	{ Eriván and part of Van and Aderbaiján.	Russian province of Armenia or government of Eriván.
Sunik or Sisagan.	{ Nakhcheván and part of Karabaugh.	
Phaidagaran or Paidarkaran.	The Karabaugh and Ganjeh.	{ Russian Province of Karabaugh or government of Shoosha.
Arzakh.		
Oodi.		
Kookark.	{ Somkheti or Armenian Georgia. }	Russian government of Tiflis.
Gorshek or Gorjaik. } Parsghaik or Persarmenia. }	Corcyraean range, and part of Aderbaiján.	{ Kürds, and Persian government of Tabriz.
Ararat. } Durooperan or Turuberan. }	Pashaliks of Kars and Bayazeed and part of Kürdistán.	Ottoman Pashaliks.
Upper Armenia. Daik or Dahestan. Mogk or Moxoene. Akhznik or Alznia. Fourth Armenia.	Pashalik of Erzroom. } Akhalsikhe. Moosh? Orfah. Diarbekir. }	Ottoman Pashaliks.
ARMENIA MINOR.		
First Armenia, Second Armenia, Third Armenia,	Pashalik of Kaiserieh. } Siwas, (Sebaste.) Merash. }	Ottoman Pashaliks.

The early history of Armenia rests on absurd or uncertain tradition. The principal native authority is Moses Chorenensis, who flourished in the fifth century, and who drew up a history of his country, commencing with Haic or Haig, the son of Togarmah, the grandson of Japhet; and brought down to the extinction of the pontifical power in the house of Gregory the Illuminator, A. D. 440. The history of Moses was translated into Latin by William and George Whiston, sons of William Whiston, translator of Josephus. Gibbon says, "Deficient as Moses is in every qualification of a good historian, his local information, his passions and his prejudices are

strongly expressive of a native and of a contemporary." In 1786, Father Michael Chamich or Chamchean, a Romish Armenian, and a member of the Society of San Lazaro at Venice, published the first edition of his history in three large quarto volumes. Two abridged editions were subsequently printed; one in Armenian and one in Armeno-Turkish. Of the former, an English translation by Johannes Avdall, an Armenian of Calcutta, was published in that city in 1827.

The Armenians are known at the present day as a scattered race. They exist in the north of Mesopotamia, in Armenia Minor, in Cilicia and Constantinople. Shah Abbas the great, in order that he might defend his borders against the Turks, drew through Armenia a broad intrenchment of perfect desert. Its unoffending inhabitants were collected in the plain of Ararat, and driven like so many cattle to Persia, husbands and wives, parents and children separated, multitudes drowned in the Aras, and others subjected to the cruelty and lust of the soldiery. The Shah is reported to have carried no less than 500,000 Georgians and Armenians captives to Persia. Mohammed II., after taking Constantinople, in 1453, induced many Armenians to settle in that capital, and removing the Armenian bishop of Broosa thither, gave him authority over all the Armenians in his dominions, with the title of patriarch. The Saracens and Greeks, while contending for Armenia, took away multitudes of captives. Toghrol and Timoor carried thousands to unknown countries. The Egyptians removed 60,000 to Egypt; and it is known that the Persians in every war, even in the last, with Russia, have always carried their captives into servitude. Multitudes, oppressed at home, have voluntarily found an asylum in foreign lands.

The total number of the Armenian nation has been supposed not to exceed 2,000,000, of whom three fourths are computed to be under the Ottoman dominion. In Constantinople and the adjacent villages, there are computed to be 200,000 Armenians, of whom about 4,000 acknowledge the supremacy of the Romish see. The Russian and Persian provinces are supposed to contain about 200,000. About 40,000 are found in Judea; in Hungary and the adjacent countries 10,000; and a few are scattered over Africa, India and America. The present patriarch of Abyssinia is an Armenian. It is about half a century since the Armenian provinces began to look towards Russia for succor and protection. Since the beginning of the present century, the wars of Russia against the Shah and the Sultan, have brought the greater part of the old Parthian kingdom of Armenia under the sway of the Czar. The tide of emigration is setting so strong into the Russian territories, as to threaten to leave the Ottoman provinces without a Christian population.

Some orders of monks in Armenia, educated in the Latin schools, and in Latin manners, corrupted the native Armenian, by the introduction of many foreign scholastic expressions. The Armenian literature remained in this abject condition, for nearly 400 years. About the middle of the 18th century, the nation roused itself from this lethargy, and Madras, Calcutta, Djulfa, New Nakhchevan, Echmiadzin, Tabriz, St. Petersburg, Moscow, Amsterdam, Smyrna, and principally Venice, bore witness to the literary energy of the Armenians. More important treasures may still come to light. There are hints in the writers of the 5th century, of translations of Polybius, Diodorus Siculus, and the Chronicle of Julius Africanus. There exist, besides, very valuable original histories, which have never been printed, or translated. We shall, perhaps, be introduced to nations

now totally lost, or so mingled with others, that it is impossible to distinguish them.

In 1812, Johannes Eleazar, an Armenian of great distinction, who was privy counsellor to the Russian State, proposed to found an Armenian college, out of his own exclusive means, under the protection of the Russian government. He directed by his will, that his brother Joakim Eleazar should execute his intention. In 1814, Joakim laid at Moscow, the foundation of a most magnificent college, and after laying out more than 200,000 rubles from his own estate, (exclusive of the sum from the interest of the money left by his brother in the royal treasury,) the college was completed in 1816. The Eleazarian college has now a fund of 200,000 rubles, or 250,000 piastres in the royal treasury; the annual interest thereof is 10,000 rubles. To this sum, Joakim added a further amount, to enable the college to accommodate and educate 30 orphan and indigent Armenian youth. Two sons of Joakim have charge of the establishment. A distinguished committee aid them in their work. The college receives Armenian youths, as well as other students from foreign nations, all of whom learn the Armenian, Russian, Latin, French and German languages. The course ends in six or seven years, more or less, according to the capacity of the students. Thirty Armenian youths are gratuitously supported. Besides grammar and rhetoric, they are instructed in geography, history, mathematics, logic, drawing, and other arts and sciences. Some study theology. The annual charge for every Armenian is 600 rubles in advance. They are to be from 11 to 14 years of age, of good morals, and of sound health, and able to read and write Armenian.

The Armenian Bible was first printed in Amsterdam, by Dr. Voskan; the second edition was printed at Venice; the third in Constantinople; the fourth in Venice; the fifth by the Russian Bible Society in 1817; the sixth in Serampore.

FRANCE AND GREAT BRITAIN.

Comparative estimate of the amount of animate and inanimate Force applied to Agriculture and the Arts, in France and Great Britain.

[Abridged from M. Charles Dupin.]

THE 31,800,000 inhabitants which now constitute the population of France, are equivalent to a power of 12,609,057 individuals of the male sex, at the age of full vigor. It is a position generally admitted in France, that two thirds of the population are employed in agriculture; and that a third only is occupied in manufacturing and commercial pursuits. Hence it results that France possesses

A human agricultural power equivalent to that of	8,406,038 laboring men,
And a power of industry, manufacturing and commercial, equal to	4,203,019
	<hr/> Total, 12,609,057

Were it not that the industry of man had found the means of calling extraneous force to its aid, its means would be confined to the amount of power above enumerated: but man employs other forces than his own in agricultural labors, and principally that of the

horse, of the ass, of the mule, the ox, and the cow; and with the help of these, the animate agricultural force of France has increased to the following sum:—

Human race,	21,056,667	equivalent to	8,406,038	effective laborers.
Horses,	1,600,000	"	11,200,000	
Oxen and Cows,	6,973,000	"	17,432,000	
Asses,	240,000	"	240,000	
Total,				37,278,038

On making similar calculations of the agricultural force of Great Britain, and stating at 15,000,000, the number of inhabitants of England and Scotland, of whom a third only are employed in agriculture, and the other two-thirds in commerce and manufactures, we shall have,

Agricultural foren,	2,132,446	effective working men.
Artisans of all professions,	4,264,893	
Total,		6,397,339

If we proceed in the same way with regard to Great Britain, as we have done with respect to France, and make a comparative calculation of the power in men, and the power in other animals, engaged in agriculture, we shall find,

Human race,	5,000,000	equivalent to	2,132,446	effective laborers.
Horses of full growth,	1,250,000	"	8,750,000	
Oxen, Cows, &c.	5,500,000	"	13,750,000	

Total,				24,632,446
Ireland, approximating estimate,				7,455,701
Total for the United Kingdom,				32,088,147

Taking the proportion of this total force of 24,632,446 to the human force applicable to agriculture, we find it to be as 12. Whence it appears that the agriculturists of England and Scotland have discovered the means of creating a force, twelve times the amount of their personal corporeal force, by the use they make of domestic animals; while the additional force obtained through similar means by the French agriculturists does not amount to five times their own. It is calculated that in France there are 46,000,000 hectares* of land made to yield produce; so that there is an animate power equal to that of 810 laborers, for the cultivation of every thousand hectares. The total number of hectares of productive land in Great Britain is 21,643,000; so that there is an animate power equal to that of 1,138 working men for every thousand hectares. The produce of the land, in the respective countries, is in proportion to the power employed respectively in its cultivation. The case is the same in regard to manufactures.

The human force in France employed in commercial and manufacturing industry, is equivalent, according to the calculations already stated, to 4,203,019 effective working men; to this power must be added that supplied by the use of horses, the number of which is computed at 300,000 employed in transport, for the saddle, in draught, &c. whereby the animate force of France is raised to 6,303,019 power of men.

The human force of Great Britain employed in commerce and manufactures, is equivalent to 4,264,893 effective men; to this power then must also be added the power of 250,000 animals, employed in divers works of industry. These will raise the animate force of England and Scotland to 6,014,893; to which there must be superadded the approximating value of 1,260,604 effective men for Ireland: so that the commercial and manufacturing animate power of the United Kingdom must be computed at 7,275,497 laboring men.

To these animate powers should be joined also, in the case of both the countries, the inanimate powers, or the force supplied by water, wind and steam; and the whole productive and commercial manufacturing power of England and France will be ascertained.

The total number of mills in France has been computed by the French authors on statistics at 76,000, of which about 10,000 may be set down as windmills; the total force of hydraulic machines employed for forges, furnaces, and machinery of every kind, is equal to the third part of that of the 10,000 windmills; the wind as employed in navigation, is equivalent to the power of 3,000,000 of men; and, lastly, the steam-engines in operation in France, exceed the power of 60,000 dynames,† equivalent to the power of 480,000 working men turning a winch.

It has been calculated also, by the same writers, that besides windmills, hydraulic machines, &c., Great Britain possesses in steam-engines alone a moving power of at least

* A hectare contains 10,000 square metres, or 100 ares. An English acre is very nearly equal to 40 ares; therefore a hectare is about 2½ acres.

† A dyname is equal to a thousand killograms raised to the height of 1,000 metres; eight men employed at a winch, can in one day raise a thousand killograms to the height of a thousand metres, or in other words, can produce a dyname of labor.

800,000 dynames, the effect of which is equal to the power of 6,400,000 men employed at the windlass. The commercial and manufacturing power of France is, therefore, in proportion to that of Great Britain, as follows:—

		France.		Great Britain.	
			men power		men power.
Inanimate powers.	Animate force	6,303,019		7,275,497	
	Mills and Hydraulic engines	1,500,000		1,200,000	
	Windmills	253,333		240,000	
	Wind and navigation	3,000,000		12,000,000	
	Steam-engines	480,000		6,400,000	
Total force		11,536,352		27,115,497	
			Ireland	1,002,067	
			Total	28,118,164	

Thus, the total of the inanimate force applied to the arts of all descriptions in France, scarcely exceeds the fourth of the same power applied to the same purposes in Great Britain; and the whole animate and inanimate power of Great Britain, applied to manufactures and commerce, is nearly treble the amount of that so applied in France. The agricultural power and the manufacturing and commercial power of the two countries bear a corresponding proportion to the total of the agricultural and manufactured produce, and their value in commerce.

RECENT PUBLICATIONS.

Sermons delivered on various occasions, with Addresses. By John Codman, D. D.
Boston: Perkins & Marvin. 1834. pp. 436.

THE subjects of the sermons in this volume, are the following:—The great theme of preaching, at the installation of Mr. Blagden, Boston; the importance of an affectionate manner in the pulpit, at the ordination of Mr. Withington, Newbury; the connection between a house of worship and the ministry of the gospel, at a dedication in South Bridgewater; the benefit of religious institutions, at a dedication in Wellington; ministerial courtesy, at the Convention of Congregational Ministers; the Christian standard, before the Ancient and Honorable Artillery Company; the gospel preached to the poor, and the claims of the fatherless and widow, before charitable societies, Boston; the importance of spiritual knowledge, before the Society for Propagating the Gospel; political aspect of the world favorable to the propagation of the gospel, at the annual Thanksgiving; the faith of the pilgrims, delivered at Plymouth; and review of ministerial duty, delivered on the 20th anniversary of the author's ordination. There are two speeches: one before the American Bible Society; the other before the Board of Overseers of Harvard College. There is a temperance address; three funeral addresses; an address at the landing of the Dorchester settlers; and an address on the 50th anniversary of American Independence.

The volume affords an excellent illustration of the author's remark, "that human life is made up of occasions," as well as of another remark, "that the life of a clergyman, at the present day, is more than ordinarily associated with occasional services." We suppose that these sermons and addresses are but a small part of the similar services, which Dr. Codman, in a ministry of twenty-seven years, has been called upon to perform; yet this volume contains twenty specimens of these occasional efforts. We are glad they are given to the public. They will be interesting memorials of the author, in the view of his numerous personal friends in this country and in Europe. They are also eloquent exhibitions of some of the prominent doctrines and duties of the Christian religion. All of them are judicious, well-considered, and in good taste. We know of no word which characterizes them better than *becoming*. Every thing is in good keeping with the occasion and with the attendant circumstances. As a marked instance,

we refer our readers to the Address before the Board of Overseers of Harvard University. It is a temperate, dignified, and masterly examination of one of the most important questions ever agitated in this commonwealth. The funeral addresses are full of evidence of the author's warm and delicate sympathy with mourning friends. The mechanical execution of the volume, is without fault.

The Comprehensive Commentary.

The two volumes of this commentary already published, embrace the four evangelists, and the Old Testament from Genesis to Judges inclusive. We understand that the third volume, which commences with Ruth, is about half completed, and may be expected in the course of a few months. It will be enriched with a variety of plates, maps, and other illustrations. The principal editor is the Rev. Dr. William Jenks. He receives essential aid from the Rev. L. I. Hoadley and Mr. J. W. Jenks. Fessenden & Co. are the publishers. The whole work, when completed, will be an excellent practical commentary on the Scriptures.

Dr. Wayland's Elements of Moral Philosophy.

We are not surprised that this work has passed to a second edition. The high Christian ground which the author takes, as well as his sound philosophical views, will meet a want which has been long and extensively felt. The work has just been issued from the press of Gould, Kendall and Lincoln, Boston, in an abridged form, for the use of schools and academies. In general, the results only are stated, without the process of argumentation. Questions are appended. The volume is well deserving a place in the numerous academies and grammar-schools of the land.

The Puritan, by John Oldbug, Esq., in 2 volumes. Boston: Perkins & Marvin. 1836.

These are miscellaneous volumes, somewhat in the manner of the *Adventurer* and *Spectator*. We have no hesitation in saying *that they will be read*. The style is pointed, piquant, and terse in the highest degree. The author holds a practised pen, which makes itself felt on every page.

Rev. N. Bouton's Sermon at Concord.

This Sermon, delivered at Concord, N. H., at the tercenary of the printing of the English Bible, is a valuable historical discourse; one, we are happy to say, of a great number, which the interesting event commemorated called forth in this country and in Great Britain.

Mrs. Winslow's Memoir. Boston: Crocker & Brewster.

Our readers will find in this volume, very interesting notices of Ceylon, and of the American mission established on the island.

Professor Upham's Manual of Peace.

A timely and important production; a proof that cultivated and able minds are beginning to turn their attention to the claims of a very interesting branch of benevolent effort.

Sermons on Civil and Social Duties, by Rev. Hubbard Winslow. Boston: William Peirce, 1835.

Mr. Winslow has, in this volume, discussed with great ability, and in a Christian spirit, several questions of fundamental importance. If any of our readers should dissent from some of his positions, they will be struck with the vigor and ingenuity of his reasonings.

EDUCATION.

THERE is a fact, which is most important to keep in view, namely, that in England, and in every other country rapidly advancing in civilization, *offences against the person are diminished*, precisely in the proportion that the means of education are enlarged. The greater exhibition of offences has been found, not only in England, but in France, in the United States, in Switzerland, to be limited to the smaller offences against property. For example—in London and Middlesex, as stated by Mr. Peel in the House of Commons, the number of commitments in 1820 was 2,773; in 1826, 3,457; increase of commitments 684;—in 1820, of these commitments, the number for larceny, was 1,384;—in 1826, 2,118; increase of commitments for larceny, 734. Thus, we see, that whilst in 1826, there was a large increase of offences against property, there was an actual diminution of crimes against the person.

MAXIMS.

WE observe a contrariety in some maxims to one another. Pope, the poet, has a line, "A little learning is a dangerous thing," which we often hear repeated, as a maxim, by those who have but a very little themselves. We have also this other maxim, "Half a loaf is better than no bread;" and this is certainly true of bread. Is it not likely to be true of knowledge also? Try it in a few practical cases. A little knowledge of navigation is better to the sailor than no knowledge. A little knowledge of soils, and seasons, and cropping, and stock, is better for the farmer than no knowledge. A little knowledge of tailoring is better to the tailor than no knowledge. A little knowledge of anatomy is better to the surgeon than no knowledge. The truth is, that much knowledge is the best thing; a little knowledge the next best; and no knowledge the worst of all. The line of the poet is good in the sound, bad in the sense.

FALSE despatch is one of the most dangerous things to business that can be. It is like that which the physicians call pre-digestion, or hasty digestion, which is sure to fill the body full of crudities, and secret seeds of diseases. I knew a wise man had it for a by-word: "Stay a little, that we may make an end the sooner."—*Bacon*.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

- JOHN B. HAGUE, Bap. ord. pastor, Eastport, Maine, Sept. 23, 1835.
 T. CURTIS, Bap. inst. pastor, Bangor, Me. Sept. 30.
 JOHN N. WHIPPLE, Cong. inst. pastor, Diamond, Me. Oct. 14.
 ANSON SHELTON, Cong. inst. pastor, Falmouth, Me. Oct. 28.
 S. TENNEY, Cong. inst. pastor, Ellsworth, Me. Nov. 11.
 SAMUEL S. TAPPAN, Cong. ord. pastor, Franklin, Me. Nov. 11.
 BENJAMIN RICE, Cong. inst. pastor, Buxton, Me. Dec. 9.
 ALVAH SPAULDING, Cong. ord. pastor, Cornish, New Hampshire, Oct. 1, 1835.
 STORY HEBARD, Cong. ord. evang. Lebanon, N. H. Oct. 21.
 C. W. RICHARDSON, Cong. ord. evang. Franconia, N. H. Nov. 3.
 HENRY E. EASTMAN, Cong. ord. pastor, Brookline, N. H. Dec. 9.
 DANIEL LANCASTER, Cong. inst. pastor, Gilmanton, N. H. Dec. 16.
 LYMAN CULVER, Bap. ord. pastor, West Roxbury, Vermont, Oct. 27, 1835.
 ERASTUS DICKINSON, Cong. ord. pastor, Canton, Massachusetts, Sept. 9, 1835.
 CHRISTOPHER M. NICHOLS, Cong. ord. pastor, Gloucester Harbor, Mass. Sept. 29.
 PHILETUS CLARK, Cong. inst. pastor, Windsor, Mass. Sept. 29.
 MARYN TUPPER, Cong. inst. pastor, E. Longmeadow, Mass. Oct. 7.
 PAUL COUCH, Cong. inst. pastor, N. Bridgewater, Mass. Oct. 7.
 DAVID TILTON, Cong. ord. pastor, Elgartown, Mass. Oct. 14.
 LEWIS COLBY, Bap. ord. evang. Cambridgeport, Mass. Oct. 18.
 JOHN D. SWEET, Unit. inst. pastor, Kingston, Mass. Oct. 21.
 JONATHAN ALDRICH, Bap. inst. pastor, Worcester, Mass. Oct. 27.
 JOB CUSHMAN, Cong. inst. pastor, Prescott, Mass. Oct. 28.
 JOHN C. THOMPSON, Cong. ord. pastor, Rowe, Mass. Oct. 28.
 LEMUEL PORTER, Jr. Bap. inst. pastor, Lowell, Mass. Oct. 29.
 EDWARD J. FULLER, Cong. inst. pastor, Hardwick, Mass. Nov. 4.
 JAMES BARNABY, Bap. inst. pastor, Townsend, Mass. Nov. 4.
 ISRAEL G. ROSE, Cong. inst. pastor, Chesterfield, Mass. Nov. 18.
 HARRISON G. O. PHIPPS, Unit. ord. pastor, Cohasset, Mass. Nov. 18.
 JOSEPH HODGES, Bap. ord. pastor, Weston, Mass. Nov. 18.
 F. AUGUSTUS WILLARD, Bap. inst. pastor, Newton, Mass. Nov. 25.
 JOHN S. C. ABBOTT, Cong. inst. pastor, Roxbury, Mass. Nov. 25.
 WILLIAM M. RICHARDS, Cong. ord. pastor, Deerfield, Mass. Nov. 25.
 EBER CARPENTER, Cong. inst. pastor, Southbridge, Mass. Dec. 1.
 JOSIAH C. WALDO, Univ. inst. pastor, Lynn, Mass. Dec. 10.
 SAMUEL G. APPLETON, Epi. ord. priest, Hanover, Mass. Dec. 10.
 WILLIAM BARRY, Unit. inst. pastor, Framingham, Mass. Dec. 16.
 ALEXANDER LOVELL, Cong. inst. pastor, Phillipston, Mass. Dec. 16.
 ABEL PATTEN, Cong. inst. pastor, Sandwich, (Monument,) Mass. Dec. 16.
 ROGER C. HATCH, Cong. inst. pastor, Warwick, Mass. Dec. 23.
 GEORGE B. IDE, Bap. inst. pastor, Boston, Mass. Dec. 29.
 REUBEN MOREY, Bap. ord. pastor, Smithfield, Rhode Island, Sept. 29, 1835.
 CYRUS MASON, Cong. inst. pastor, Providence, R. I. Oct. 7.
 ISRAEL T. OTIS, Cong. ord. pastor, Lebanon, Goshen Soc. Connecticut, June 10, 1835.
 SYLVESTER SELDEN, Cong. inst. pastor, Helron, Conn. Sept. 30.
 JOHN BARTLETT, Cong. inst. pastor, Avon, Conn. Oct. 28.
 CHARLES W. ROGERS, Cong. ord. evang. Plymouth, Conn. Oct. 28.
 LYMAN, Cong. ord. pastor, Plymouth, Conn. Oct. 29.
 L. R. POWELL, Pres. ord. pastor, Scott, New York, Sept. 16, 1835.

FLAVEL S. MINES, Pres. inst. pastor, New York, N. Y. Sept. 22.
 WILLIAM TOWNLEY, inst. Centreville, N. Y. Sept. 23.
 AMOS W. SEELEY, Pres. inst. pastor, Hillsdale, N. Y. Sept. 24.
 LEVERETT HULL, Pres. inst. pastor, Angelica, N. Y. Sept. 30.
 JOSEPH S. EMERY, ord. evang. Collins, N. Y. Sept. 30.
 ISAAC J. RICE, Pres. ord. evang. Ontario, N. Y. September.
 NATHANIEL HURD, Cong. inst. pastor, Georgetown, N. Y. Oct. 1.
 RODERICK H. RANNEY, Epis. ord. deacon, New York, N. Y. Oct. 11.
 JOHN L. WATSON, Epis. ord. deacon, New York, N. Y. Oct. 11.
 DANIEL E. BROWN, Epis. ord. priest, New York, N. Y. Oct. 11.
 EDMUND EMBURY, Epis. ord. priest, New York, N. Y. Oct. 11.
 ZENAS BLISS, Cong. ord. evang. Sheridan, N. Y. Oct. 28.
 ORVILLE DEWEY, Unit. inst. pastor, New York, N. Y. Nov. 1.
 ORSON P. CLINTON, Cong. ord. pastor, Lewis, N. Y. Nov. 4.
 THOMAS H. SKINNER, D. D. Pres. inst. pastor, New York, N. Y. Nov. 11.
 CHARLES JONES, Epis. ord. deacon, Brooklyn, N. Y. Nov. 29.
 DANIEL BEERS, Pres. inst. pastor, Greenport, L. I. N. Y. Dec. 3.
 HUGH L. WILSON, Pres. ord. evang. Elizabethtown, New Jersey, Oct. 1, 1835.
 WILLIAM BUSHNELL, Pres. inst. pastor, Parsippany, N. J. Oct. 27.
 JOHN ANDERSON, Pres. ord. pastor, Baskingridge, N. J. Oct. 28.
 THOMAS P. HUNT, Pres. inst. pastor, Newark, N. J. Nov. 3.
 THEODORE W. SIMPSON, Pres. ord. evang. Cranberry, N. J. Dec. 7.
 SAMUEL H. McDONALD, Pres. ord. evang. Cranberry, N. J. Dec. 7.
 JOHN SHARON, Pres. inst. pastor, Wysox, Pennsylvania, Nov. 25, 1835.
 WILLIAM P. HILL, Pres. ord. evang. Callihan's Mills, South Carolina, Dec. 4, 1835.
 RANDOLPH BRADFORD, Pres. ord. evang. Barnwell District, S. C. Dec. 6.
 WILLIAM E. YATES, Pres. ord. Charleston, S. C. Dec. 8.
 ELIJAH SULLIVAN, Bap. ord. evang. Sarepta, Alabama, Nov. 22, 1835.
 JOHN H. NORMENT, Epis. ord. priest, Franklin, Tennessee, Nov. 22, 1835.
 NATHAN W. MUNROE, Epis. ord. priest, Franklin, Tenn. Nov. 22.
 FREDERICK W. GRAVES, Pres. ord. pastor, Alton, Illinois, Nov. 18, 1835.

Whole number in the above list, 80.

SUMMARY.

Ordinations.....	41	STATES.	
Installations.....	39	Maine.....	7
	—	New Hampshire.....	5
Total.....	80	Vermont.....	1
		Massachusetts.....	28
		Rhode Island.....	2
OFFICES.		Connecticut.....	5
Pastors.....	57	New York.....	18
Evangelists.....	13	New Jersey.....	6
Priests.....	5	Pennsylvania.....	1
Deacons.....	3	South Carolina.....	3
Not specified.....	2	Alabama.....	1
Total.....	80	Tennessee.....	2
		Illinois.....	1
DENOMINATIONS.		Total.....	80
Congregational.....	36		
Presbyterian.....	18	DATES.	
Baptist.....	12	1835. June.....	1
Episcopalian.....	8	September.....	14
Unitarian.....	4	October.....	27
Universalist.....	1	November.....	21
Not specified.....	1	December.....	17
Total.....	80	Total.....	80

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

JACOB FLINT, Unit. Cohasset, Massachusetts, October, 1835.
 JAMES FREEMAN, D. D. et. 76, Independent, Boston, Mass. Nov. 14.
 NICHOLAS B. WHITMAN, et. 64, Cong. Hingham, Mass. Dec. 26.
 DAVID L. PERRY, et. 59, Cong. Sharon, Connecticut, Oct. 25, 1835.
 HENRY A. ROWLAND, et. 72, Cong. Windsor, Conn. Nov. 28.
 HENRY LINES, et. 53, Bap. New Haven, Conn. December.
 NICHOLAS LANSING, et. 87, Tappan, New York, Sept. 26, 1835.
 TIMOTHY DWIGHT, Moscow, N. Y. Oct. 13.
 JONATHAN WHITAKER, et. 64, Henrietta, N. Y. Nov. 19.
 JAMES IRVINE, et. 45, New York, N. Y. Nov. 25.
 GILBERT L. SMITH, et. 23, New York, N. Y. November.
 JOHN CORNWELL, et. 62, Millstone, New Jersey, Nov. 16, 1835.
 THEOPHILUS PARVIN, et. 37, Pres. Fairfield, N. J. Dec. 15.
 ROBERT GRAHAM, Pres. Newcastle, Delaware, Nov. 4, 1835.
 JAMES MAGRAW, D. D. et. 61, West Nottingham, Maryland, Oct. 20, 1835.
 REUBEN H. DAVIS, et. 55, Pres. Bel-Air, Md.
 P. W. CLENNY, et. 23, Meth. Epis. Camden, South Carolina, Oct. 5, 1835.
 EDWARD P. POSTELL, et. 38, McIntosh, S. C. Oct. 7.
 STEPHEN SAUNDERS, et. 59, Pres. Milan, Ohio, June 3, 1835.
 JONATHAN WINCHESTER, et. 54, Gauga Co. O. Aug. 17.
 EBENEZER HIBBARD, Pres. Amesville, O. Sept. 8.
 RICHARD CAMPBELL, New Athens, O. Nov. 16.
 GILBERT FAY, et. 32, Cong. Wadsworth, O. Nov. 27.

Whole number in the above list, 23.

SUMMARY.

AGES.	STATES.	
From 20 to 30.....	2	
30 40.....	3	Massachusetts.....
40 50.....	1	Connecticut.....
50 60.....	5	New York.....
60 70.....	4	New Jersey.....
70 80.....	2	Delaware.....
80 90.....	1	Maryland.....
Not specified.....	5	South Carolina.....
	—	Ohio.....
Total.....	23	—
Sum of all the ages specified.....	964	Total.....
Average age.....	53 1-2	DATES.
DENOMINATIONS.	1835. June.....	1
Congregational.....	August.....	1
Presbyterian.....	September.....	2
Unitarian.....	October.....	6
Independent.....	November.....	9
Metholist Episcopal.....	December.....	3
Not specified.....	Not specified.....	1
Total.....	23	Total.....

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1836.

THE LAST THURSDAY OF FEBRUARY.

A letter from Dr. Scudder of Ceylon, addressed individually to the Young Men in the colleges and seminaries of learning in the United States of America, who have not yet chosen the Lord Jesus as their portion.

MY DEAR FRIEND,—

You may think it rather a singular circumstance, that one who is above 12,000 miles from America, and who is moreover a total stranger, should be the author of a letter to you. But pass by this and kindly bestow your attention upon what I have to say.—This is the day which has been set apart by many Christians, as a day of fasting and prayer in your behalf. There are various reasons, which, as they think, imperiously demand such a course of procedure. Several of these I will mention.

In the first place, they feel that you are waging a warfare with your Creator, which they exceedingly desire to see terminated; a warfare which aims at no less than the destruction of his government throughout the universe; yea, which aims at HIS OWN destruction. You perhaps start back with horror at the thought; but if you will analyze your conduct, you will find that this is the only legitimate construction which can be put upon it. God has a right to you and yours. He has set up a kingdom in this world, and commanded you as one of his subjects to render him your obedience. The essence of this obedience consists in an entire surrender of the heart to him, and an aim to glorify him in every thought, word, and action. Neither of these have you done. Consequently, you are in a state of enmity with him. You virtually declare that you will not obey his laws. Your language is, "What is the Almighty, that I should serve him?"

In the second place, they feel that such conduct will be disastrous only to yourself. God is almighty. He will maintain his authority; and the warfare in which you are engaged, will certainly end in your defeat and utter ruin. You have an instructive exhibition of the consequences of such a warfare, in the angels who kept not their first estate. They were expelled from heaven and shut up in hell. Of course God will make no distinction between your con-

duct and theirs. "The soul that sinneth, it shall die." And remember that if you die in your sins, you die to enter upon a state of wretchedness which is to continue forever. You will be obliged to wear out eternal ages in bearing the wrath and curse of a righteous and just God: to become a prey to that worm which never dies, and to that fire which is never to be quenched. O, it is this latter circumstance which overwhelms the minds of Christians, and which, to say nothing of other reasons, constrains them to prostrate themselves at the footstool of sovereign Mercy, and plead that God may save you from so tremendous a doom.

In the third place, they feel that you are acting a part, which even you, in your moments of proper reflection, will acknowledge to be exceedingly *ungrateful*. God is your creator, your preserver, your bountiful benefactor. From your earliest years to this moment, he has caused your cup to overrun with blessings. When you have been hungry, he has fed you. When you have been thirsty, he has given you drink. When you have been sick, he has directed to, and blest the means made use of for your recovery. You are alive and well this day, while many who commenced life with you, have been cut down and consigned to everlasting burnings. These mercies from a Being whom you have daily been provoking for many years, you will acknowledge, ought to be rewarded by a different course of conduct. Great, however, as these mercies are, they are small when compared with the great spiritual benefits conferred upon you. When you was under sentence of everlasting condemnation, he parted with his only begotten Son to die for you. Be astonished, O ye heavens! wonder, O thou earth! at this exhibition of divine mercy. Yes, to rescue you from eternal torment, Jesus left the joys of heaven, came down and sojourned upon earth, a man of sorrows and acquainted with grief. For you he agonized in the garden, and hung with streaming veins upon the cross. For you he cried out, My God, my God, why hast

thou forsaken me? For you he bowed his head and died.

In the fourth place, they feel that your conduct is not only *ungrateful*, but highly *criminal*. Though I have touched upon this point before, allow me to dwell a moment more upon it. Tell me, For what were you made? Let conscience, let reason furnish the reply in the secrecy of retirement; when none but the eyes of Him who created you, are upon you. Look at yourself, an intellectual being, made in the image of God, and destined to immortality. What do you conceive was the design of God's creating you and endowing you with such powers? was it that you might live for self, that you might promote your own aggrandizement, that you might obtain the applauses of your fellow men?—No.—But that you might *glorify God and do good to others*. Will a man rob God? Yet he who withholds from God his affections and services, robs him of his due. Creation is undoubtedly the most perfect ground of property. We say, and very correctly too, that whatever a man makes is his own. Now God made you, and you are therefore his, without the least qualification. He has an absolute right to command your services. Not only are his creatures his property, but all theirs is his: their time, their faculties of soul and body, their learning, their possessions, their very sources of enjoyment are his. He has, therefore, an indisputable right to claim that you and all you have should be devoted to him, and expended in promoting his glory. Consequently, you have no more right to employ your talents to the promotion of your own interests, than to take another man's property. Oh, let me entreat you to beware how you any longer pervert the talents God has given you.—Remember that your day of reckoning is just at hand.

In the fifth place, they feel that you may become much happier by embracing the Saviour, than you can be in your present situation. This opinion, they are aware is at variance with that of the worldling. He would fain persuade you, that Christians are gloomy, unhappy beings, and that happiness is to be found only in his ranks. But you must remember that he is very unfit to sit in judgment upon things of which he knows nothing. Were a Hottentot to see a Herschel so engaged in his contemplations of the heavenly bodies, as to be lost to every object around him, he would be ready enough to pronounce him a madman. Let him, however, enjoy his intellectual feast for an hour, and he would long to be a participator with him in his joys. The worldling must taste of the pleasures of religion, before you are to pay the least attention to his opinion. He who addresses you was once a worldling. Religion then possessed no charms. But the scene has been reversed. He has tasted its pleasures, and is

happy to assure you, that he would not give one hour of the enjoyment he has found in it, for all the vain pleasures you have ever enjoyed. Nothing, my dear young friend, can be more preposterous, than for one who has no other portion than this world, to talk of enjoying happiness. I should as soon expect to hear of a man who was going to a place of execution, talking of enjoying happiness. What, a man be happy, when the God who made him is his enemy, and against whom it may be the gates of heaven are barred forever! A man be happy, who, ere to-morrow's sun arises, may be writhing and weltering in the flames below!* Go to the death-beds of those who have given the pleasures of the world a full trial, and learn their utter vanity.—“Their departure is without peace. Clouds of horror lower upon their closing eyelids, most sadly foreboding the blackness of darkness forever. When the last sickness seizes their frame and the inevitable change advances, when they see the fatal arrow fitting to their strings, see the deadly anchor aiming at their heart, and feel the invulnerable shaft fastening in their vitals, alas, what fearfulness comes upon them; what horrible dread overwhelms them. How do they stand shuddering and aghast upon the tremendous precipice, excessively afraid to plunge into the abyss of eternity, yet utterly unable to maintain their standing on the verge of life.”

“O what pale reviews, what startling prospects conspire to augment their sorrows. They look backward and behold a most melancholy scene. Sins unrepented of, mercy slighted, and the day of grace ending. They look forward, and nothing presents itself but the righteous Judge, the dreadful tribunal and a most solemn reckoning. They roll around their affrighted eyes on attending friends. If accomplices in debauchery, it sharpens their anguish to consider this further aggravation of their guilt, that they have not sinned alone; but drawn others into the snare. If religious acquaintances, it strikes a fresh gash into their hearts, to think of never seeing them any more, but only at an unapproachable distance, separated by the unpassable gulf.—Thus they lie groaning out the poor remains of life; their

* The worldling, even in the midst of his supposed enjoyment, is often the victim of indescribable wretchedness. This was remarkably exemplified in the case of the celebrated Col. Gardiner. “As he had a strong constitution of body, and a great flow of animal spirits, and a large circle of gay and dissipated companions, he seemed as amply qualified as most men to range in the field of animal enjoyments, and extract from it, all that it is capable of yielding. Yet in the meridian of his joys, he bitterly experienced that even in laughter the heart is sorrowful, and the end of that mirth is heaviness. Being at one time congratulated by some of his dissolute companions, on his distinguished felicity, and a dog happening to come into the room, he could not forbear groaning inwardly and saying to himself, ‘O that I were that dog.’”

limbs bathed in sweat; their hearts struggling with convulsive throes; pains unsupportable throbbing through every pulse, and innumerable darts of agony transfixing their conscience." "O time! time!" cried out the wretched Altamont, "it is fit that thou shouldst thus strike thy murderer to the heart! How art thou fled forever. A month! O for a single week! I ask not for years, though an age were too little for the much I have to do. Remorse for the past throws my thoughts on the future. Worse dread of the future strikes it back on the past. I turn and turn and find no ray. And is there another hell. O thou blasphemed yet indulgent Lord God! hell itself will be a refuge, if it hides me from thy frown." *

In that dread moment when the frantic soul
Raves round the walls of her clay tenement,
Runs to each avenue and shrieks for help,
But shrieks in vain! How wishfully she looks
On all she's leaving, now no longer hers.
A little longer, yet a little longer,
O might she stay to wash away her crimes
And fit her for her passage! Mournful sight,
Her very eyes weep blood, and ev'ry groan
She heaves, is big with horror; but the foe,
Like a staunch murd'rer steady to his purpose,
Pursues her close through every lane of life,
Nor misses once the track; but presses on
Till forc'd at last to the tremendous verge,
At once she sinks.

When you have witnessed the end of the wicked, go to the sick and dying chambers of Christians, and learn the pleasures of religion. "I am going to mount Zion," said the Rev. Dr. Payson, "to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, and to God the judge of all. The celestial city is full in my view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it, but the river of death, which now appears as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an

insect in the beams of the sun, exulting, yet almost trembling, while I gaze on the excessive brightness, and wondering with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion." Again, "I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain. Last night, I had a full, clear view of death as the king of terrors, how he comes and crowds the poor sinner to the very verge of the precipice of destruction, and then pushes him down headlong. But I felt that I had nothing to do with this, and I loved to sit like an infant at the feet of Christ, who saved me from this fate. I felt that death was disarmed of all its terrors; all that he could do, would be to touch me and let my soul loose to go to my Saviour. My soul, instead of growing weaker and more languishing as my body does, seems to be endued with an angel's energies, and to be ready to break from the body and join those around the throne." "I have suffered twenty times; yes, to speak within bounds, twenty times as much as I could in being burnt at the stake, while my joy in God so abounded as to render my sufferings not only tolerable but welcome." "God is literally now my all in all. While he is present with me, no event can in the least diminish my happiness; and were the whole world at my feet trying to minister to my comfort, they could not add one drop to the cup." "It seems as if the promise, God shall wipe away all tears from thine eyes, was already fulfilled in me as it respects tears of sorrow. I have no tears to shed now; but those of love, and joy, and thankfulness."

In the sixth place, they feel persuaded that you may, by embracing the Saviour, be the instrument of great blessings to others. In whatever situation you may be placed, whether as a statesman, a physician, a lawyer, a merchant, a farmer, or a minister of the gospel, your influence on the side of evil or good may be immense. If your example is bad, thousands may perhaps imitate it, and curse you forever in the world to come. If on the contrary it is good, many by seeing your good works, may be induced to glorify your Father who is in heaven. Especially, should you become a minister of the gospel, it is believed your sphere of usefulness may be very large. You may be made the instrument of rescuing multitudes from the wrath to come. O that the Head of the church would set his seal upon you for this purpose. O that you might from this day be induced to count all things as loss for the excellency of the knowledge of Christ Jesus the Lord, and in his strength resolve to become an ambassador of the

* The death-bed scene mentioned above, of course I did not witness; but I have witnessed those both of the righteous and the wicked. I have seen the joy of the one, and the distress of the other. Never shall I forget the awful death of a young person, about twenty years of age, who was a patient of mine. Horror-past imagination sat lowering upon her brow, while she stood shuddering and aghast upon the tremendous precipice. I heard her doleful cries. She fell—I saw her no more. Would that I could present her before you, as she appeared while reason retained its powers, that you might hear the solemn warnings she gave the young, not to put off repentance as she had done. And would that I could also show you that mournful countenance which remained as a sad monument of the wreck there had been within, long after death had closed her eyes forever. Never, never, shall I forget it.

cross.—I would that you might even resolve to join me in preaching Christ to the Gentiles.—Do you wonder that I feel and express such a desire?—Wonder not.—I have been in a heathen land for many years. My eyes have witnessed the most abject moral, intellectual, and physical degradation; the most enslaving idolatry, and such vile and polluting abominations, that I dare not even mention them. Involved in all this wretchedness, are hundreds of millions, in this eastern world, without an individual to afford them the least help.—I think of my native land for such help—for those who will come to pour upon their dark minds the light of heavenly truth, and point them to the Lamb of God.—I look at her colleges and seminaries of learning, and see thousands of young men receiving an education, and preparing for—what? Shall I say usefulness? But are you preparing for usefulness? Is that man useful in the sight of God, who does not accomplish all the good he can? You may as a lawyer, a physician, a statesman, confer some temporal benefits upon your fellow men. But what does true benevolence require? Does it not require and aim at the accomplishment of the greatest possible good? Thou shalt love thy neighbor as thyself, is the command of God. The heathen is your neighbor. Do you not want to save him from intellectual debasement, physical suffering, and, especially, eternal woe? Would you add to the misery of the world? Would you not do all you can to diminish it? Here then, is a wide field for your talents, your learning, your influence. Who so well qualified as you for diffusing through the world the happiness and glory of the gospel, and bringing it under the dominion of its lawful Prince, the Prince of peace? Come, my dear friend, join with me, join with others, in efforts to make Jesus Christ known; to save immortal souls from everlasting burnings. O that you felt the force of this motive. Eternity will show the folly, the vileness of living for one's self, and the dignity, the blessedness of living for the good of others.

Having pointed out several of the reasons why Christians feel themselves called upon to fast and pray in your behalf, I will conclude principally with extracts from a letter I sometime ago wrote to a young friend; but which, I wish you to consider as applicable entirely to yourself.

What is to be your end, remains to be seen. That your state is beyond all conception dreadful, at the present, is as certain as your existence. Day after day is hastening you on to eternity, and your work for it is not yet begun. O how dreary and dark and disconsolate is your path! No Sun of righteousness ever sheds one ray of light upon it. No dews from the heavenly world distil upon it. The God who made you, looks with no complacency upon you. No Saviour

looks down from heaven to greet you with his smiles. No Holy Ghost descends to take possession of your body and make it his temple. The awful curses of a broken law are denounced against you. The angel of death stands with his sword drawn, waiting only to receive the command to cut you down and cast you into outer darkness. Nothing, nothing but the mere mercy of that God who is angry with you, keeps you from hell one moment. "How little the thought, that though the sun may oft arise, rejoicing in his course, you are groping the dark road to death; that all the lights of heaven are extinguished upon your path, and for aught I know, the shades of premature night may have spread their blackness over your undying spirit."

As this is the first, and probably will be the only effort I shall ever make for the salvation of your soul, I feel the momentous importance of saying every thing I possibly can, to awaken you to the consideration of your dreadfully gloomy condition. Give me then, your attention for a few moments longer. God is my witness, that I long to meet you in heaven: but this is altogether impossible, unless I can persuade you to give up the pleasures of the world, and dedicate yourself unreservedly to your Saviour. My dear friend, you believe the gospel.* You believe you must embrace it or be lost. How then is it, that you do not let it engross your most solemn and immediate attention? Your judgment and conscience both bear witness, that it is the only thing really worthy of your consideration. And why will you suffer yourself to neglect it a moment longer? Tell me, Are you willing to lose your soul for the sake of enjoying a few worldly pleasures for a season? Would such a choice be wise? Let me entreat you to step into the grave-yard in your vicinity, and view the mouldering corpses of those who a short time ago, led in the ball-room, or at the card-party, or who spent their time in the pursuit of other worldly enjoyments, and ask them what they think of such pleasures now. O, methinks if they could speak, they, even they, would address you in such language, as you never yet have heard. They would tell you in such vivid strains of eloquence, of the horrors of that lake of fire and brimstone, of which they heard while in the house of God; but which they disregarded and in which all their pleasures have terminated; that the very "caul of your heart" would be rent in pieces, and you would ere you left the spot, cry out, If this is the end of those who seek their happiness from the

* I take this for granted. Indeed if you are of that number, who profess to disbelieve the Scriptures, or have doubts about their truth, you must not look to me for arguments to remove your difficulties. All I have to say, is, look well ere you leap. Take good care that He who has been set as the corner stone in God's spiritual building, does not fall upon you and grind you to powder.

world, my soul come not thou into their secret, unto their assembly mine honor be not thou united. "Sin though seemingly sweet in the commission, yet at last it biteth like a serpent, and stingeth like an adder."

"Happy is the man that findeth wisdom. Her ways are ways of pleasantness, and all her paths are peace." Would that I could persuade you to make trial of them. One single draught from her cup, would divest you of all relish for those imaginary pleasures, which now dazzle your sight. Peradventure, this may, with the divine blessing, be the case. I will turn supplicant, and beseech you to make such a trial. "I entreat you, by the majesty of that God, whose voice fills all heaven with reverence and obedience. I entreat you, by the terrors of his wrath, who could speak to you in thunder; who could, by one single act of his will, cut off this precarious life of yours, and send you down to hell. I beseech you, by his mercies—his tender mercies; by the bowels of his compassion, which still yearn over you as those of a parent over a dear son—a tender child, whom, notwithstanding his former ungrateful rebellion, 'he earnestly remembers him still.' I beseech you, further, by the name and love of our dying Saviour. I beseech you, by all the condescension of his incarnation; by the poverty to which he voluntarily submitted, that you might be enriched with eternal treasures; by the agony which he endured in the garden, when his body was covered with 'a dew of blood.' I beseech you, by all that tender distress he felt, when his dearest friends forsook him, and fled, and his blood-thirsty enemies dragged him away like the meanest of slaves, and like the vilest of criminals. I beseech you, by the blows and bruises, by the stripes and lashes which this injured Sovereign endured, while in their rebellious hands; by the shame of spitting, from which he hid not that kind and venerable countenance. I beseech you, by the purple robe, the sceptre of reed, and the crown of thorns, which this King of glory wore, that he might set us among the princes of heaven. I beseech you, by the heavy burden of the cross, under which he panted, and toiled, and fainted, in the painful way to Golgotha, that he might free us from the burden of our sins. I beseech you, by the remembrance of those rude nails, which tore the veins and arteries, the nerves and tendons, of his sacred hands and feet, and by that invincible, that triumphant goodness, which, while the iron pierced his flesh, engaged him to cry out, 'Father, forgive them, for they know not what they do.' I beseech you, by the unutterable anguish which he bore, when lifted up upon the cross, and extended there, as on a rack, for six painful hours, that you open your heart to those attractive influences, which have drawn to him thousands, and ten thousands. I beseech you, by all that insult and derision

which the Lord of glory bore there; by that parching thirst which could hardly obtain the relief of vinegar; by that doleful cry, so astonishing in the mouth of the only begotten of the Father, My God, my God, why hast thou forsaken me? I beseech you, by that grace which subdued and pardoned a dying malefactor; by that compassion for sinners; by that compassion for you, which wrought in his heart, long as its vital motion continued, and which ended not, when he bowed his head, saying, 'It is finished,' and gave up the ghost. I beseech you, by all the triumphs of that resurrection by which he was declared to be the Son of God, with power by the Spirit of holiness. I beseech you, by the memory of all that Christ has already done; by the expectation of all he will further do for his people. I beseech you, at once, by the sceptre of his grace, and by the sword of his justice, with which all his incorrigible enemies shall be slain before him, that you do not trifle away those precious moments, while his Spirit is thus breathing upon you; that you do not lose an opportunity which may never return, and on the improvement of which, your eternity depends. I beseech you, by the ruin of those who have trifled away their days, and are perished in their sins; and by the happiness of those who have embraced the gospel, and are saved by it. I beseech you, by the great expectation of that important day, when the Lord Jesus shall be revealed from heaven; by the terrors of a dissolving world; by the sound of the archangel's trumpet, and of that infinitely more awful sentence, 'Come, ye blessed,' and 'Depart, ye cursed,' with which that grand solemnity shall close. I beseech you, finally, by your own precious and immortal soul; by the sure prospect of a dying bed, or a sudden surprise into the invisible state, and as you would feel one spark of comfort in your departing spirit, when 'your heart and flesh are failing.' I beseech you, by your own personal appearance before the tribunal of Christ; by all the transports of the blessed, and by all the agonies of the damned—the one or the other of which, must be your everlasting portion. I affectionately entreat and beseech you, in the strength of all these united considerations; as you will answer it to me, who, in that day, may be summoned to testify against you; and, which is unspeakably more, as you will answer it to your own conscience; as you will answer it to the eternal Judge;—that you dismiss not these thoughts, till you have made a resolute choice of Christ, and his appointed way of salvation; and till you have solemnly devoted yourself to God, in the bonds of an everlasting covenant."

And now, my dear young friend, what is your resolution? Considering yourself in the immediate presence of the heart-searching and rein-trying God, who stands ready to insert it in the book of his remembrance

for examination at the final day, I ask, will you, or will you not, make an unconditional surrender of yourself, as your conscience tells you you should, to your Saviour? I must have an answer. I charge you in the most solemn manner, and in his name, not to stir from the spot where you are, without giving it to me. Upon the determination of **THIS MOMENT**, perhaps, hangs your everlasting salvation, or everlasting damnation. "Quench not the Spirit," "Grieve not the Spirit," is the command of the God who made you. Will you, then, in defiance of this command, continue to grieve him any longer? I pause for an answer. — What is it? Is it, that you will, from *this moment*, give up the world, repent of every sin, and dedicate yourself to your Saviour, in an everlasting covenant not to be broken? If so, throw yourself at his feet; tell him you are a wretch undone, deserving nothing but his vengeance. Tell him, that, though you have trampled upon his blood, you will, in his strength, do so no more; but be his forever. Plead with him, as it were, with tears of blood, to give you the influences of his Holy Spirit, to create in you a clean heart, and renew within you a right spirit—without which, you are eternally undone; and continue to plead, until you hear him saying, "Go in peace, thy sins are forgiven thee." If this should be the result of my exertions in your behalf, how happy would I be! How happy would all the angels in heaven be! They would chant an anthem to your conversion. How happy, too, would God the Father be, to welcome you, a long-lost child, to his bosom! How happy would the blessed Redeemer be, to see of the travail of his soul! and how happy would the ever-blessed Spirit be, to make your body the temple of his residence! But it may be

* Possibly, you may have many struggles to encounter, in giving up the world. But were they ten thousand times greater, they must be met. Your all is at stake. That such struggles have been encountered and overcome, appears from the following circumstance, which took place not long since, in New York. "On the second evening of a three-days' meeting," says the Rev. Dr. Spring, "a young lady from the extreme South—opulent, of high connections, nursed in the lap of indulgence, the mistress as well as the votary of fashion—was induced to attend. As she went along, a sort of secret soliloquy took place. 'What if I should become a Christian? Well, what if I should? It will be strange. What if I should become a Christian? You must give up your worldly amusements. Well, that I can do. What if I should become a Christian? You must give up your gay companions. Well, I can part with them. If I become a Christian, I must endure much ridicule and banter. Well, this is not intolerable. If I become a Christian, my southern friends, who have taken in me such kind and tender interest, will be wounded and grieved, will disown and despise me.' Here her feelings prevailed. The thought of home and early associations rushed upon her heart with overpowering sensations. 'But,' recovering herself, 'suppose they do. My Saviour will not despise, disown, forsake. I'll go to Jesus.' She went to the meeting; that night publicly professed Christ, and is now rejoicing in hope of his glory."

that a result of an entirely different nature will take place. It may be that you will not comply with the injunction God gives you by me, to dedicate yourself to Christ now. In view of the pleasures of the world, and the opposition and ridicule you may have to meet with from your gay companions and others, you may think it best to put off the consideration of this momentous subject, to a more convenient time. If such a thought is passing through your mind, cast it out at once; O cast it out, I entreat you. No more harbor it for a moment, than you would harbor the deadly adder in your bosom. Remember that a more convenient season may never arrive. Death may close your eyes in as an unexpected manner as he did those of a young man of whom I read an account sometime since,* and your body be entombed in yonder church-yard before to-morrow's setting sun. But even should you live for many years to come, you have no reason to believe that you will have as convenient a season as the present. Your heart will grow daily harder, and of course you will find it more and more difficult to embrace the Saviour. Look at the aged. Are they more ready to seek him after having spent fifty or sixty years in sin, than they were when young? The reverse, in general, is the case. "Wint'ry indeed are their prospects, desolation all around, congenial every blast, and night descends unmasked, unblest."† Besides, you do not know that God will continue to hold out any encouragement for you to come to him, after *this very moment*. "My Spirit," he has declared, "shall not always

* "Not long since," says the Rev. Mr. Wilcox, "a young man in the vigor of health, with the fairest prospects of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was, Sir, must I die? Must I die? Deceive me not in this thing. His firm tone and penetrating look demanded an honest reply. He was told that he could not live more than an hour. He waked up as it were at once to a full sense of the dreadful reality. Must I then go into eternity in an hour? Must I appear before my God and judge in an hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly; but it never entered my mind, that I was to be one of this number. And now what shall I do to be saved? He was told that he must repent and believe on the Lord Jesus Christ. But how shall I repent and believe? Here is no time to explain the manner, death will not wait for explanation. The work must be done. The whole business of an immortal being in this probationary life, is now crowded into one short hour, and that is an hour of mental agony and distraction. Friends were weeping around, and running to and fro in the phrenzy of grief. The poor sufferer, with a bosom heaving with emotion, and with an eye gleaming with desperation, continued his cry of 'What shall I do to be saved?' till in less than an hour, his voice was hushed in the stillness of death."

† In a late revival of religion in the city of New York, some time after about two thousand had joined the different churches, the following observation was made by Dr. Spring. "Not one, as far as has been ascertained, above the age of fifty-five, has been the subject of this grace."

strive with man." Many are the sad monuments of his desertion.—And this is not at all to be wondered at. You very well know, that if a beggar should come to you day after day and be harshly treated, he would eventually become discouraged and leave you no more to return. You, my fellow candidate for eternity, have been resisting the strivings of the Holy Spirit day after day, and month after month, and O dreadful to relate, year after year. To-day he is striving with you. The instrument by which he is doing it, is the letter you now hold in your hand. It may be *the last time he ever will strive with you*. If you reject him this day, I shall not at all wonder if he abandon you to your own ways, to be filled with your own devices. I shall not at all wonder, if *this day* a seal is put in heaven to your everlasting damnation.*

And now, my dear young friend, I bid you an affectionate and lasting farewell. It will be but a little while before you and I are summoned before the tribunal of the Judge of all the earth. When we meet there, if this letter should rise up in judgment against you, *as it certainly will*, if you are found on his left hand, I think you

will give me the credit of having acted the part of a kind friend, and done what I could for your spiritual welfare. What I have written, will perhaps be hastily read by you and afterwards unheeded, uncared for, and but little thought of. This indifference, however, cannot always last. *Your seasons of reflection will certainly come*. If not in a dying hour, they will in the judgment day, and they will make your heart sink and almost die within you, when in common with all, whose sins are not washed away in the blood of the Lamb, you hear the awful sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." And when millions and millions of years shall have rolled away, and you are constrained by the gnawings of the worm which never dies, and by the torments of that fire which never is quenched, to lift up your voice and say, How long, O Lord, yet how long.—And when the voice of infinite justice proclaims FOREVER, with what wailings and bitter lamentations, will you look back and remember the transactions of *THIS DAY*, when you deliberately and voluntarily chose the world instead of the Saviour as your portion.

* The following instance of the withdrawal of the Holy Spirit, from one who wilfully resisted him, demands your serious attention. "I was once called," says a venerable clergyman, "to visit a young lady who was said to be in *despair*. She had at sometime previous been serious, and had, it was hoped, resolutely set her face Zionward. In an evil hour some of her associates, gay, pleasure-loving young ladies, called on her to accompany them to a ball. She refused to go. The occasion, the company, the parade and the gaiety were all utterly dissonant with her present feelings. With characteristic levity and thoughtlessness, they urged her, ridiculed her Methodism, railed at the cant and hypocrisy of her spiritual guides, and finally so far prevailed, that with a desperate effort to shake off her convictions, and regain her former carnal security, she exclaimed, 'Well, I will go, though I am damned for it.' God took her at her word. The blessed Spirit immediately withdrew his influences, and instead of the anxious sigh and longing desire to be freed from the body of sin and of death, succeeded by turns the calmness and horrors of despair. The wretched victim knew that the Spirit had taken his final leave. No compunctions for sin, no tears of penitence, no inquiries after God, no eager seekings of the place where Christians love to meet, now occupied the tedious hours. Instead of the bloom and freshness of health came the paleness and haggardness of decay. The wan and sunken cheek, the ghastly glaring eye, the emaciated limb, the sure

precursors of approaching dissolution were there. The caresses of friends, the suggestions of affection all were unheeded. The consolations of piety, the last resource of the miserable, were to her but the bitterness of death. In this state of mind, I was called to visit her. When I entered the room where she was, and beheld her pale and emaciated, and reflected that the ravages of her form *without*, but faintly shadowed forth the wreck and desolation within, I was almost overpowered. Never had I conceived so vivid an idea of the woe and misery of those who have quenched the Spirit.

I proposed prayer. The word threw her into an agony. She utterly refused. No entreaties of friends, no arguments drawn from the love of God, or from the fullness and freeness of atoning blood, could prevail to shake her resolution. I left her without having been able to find a single avenue to her heart, or to dart one ray of comfort into that dark bosom, which to all human view, was soon to be enveloped in the blackness of darkness forever. Never shall I forget the expression of that ghastly countenance, the tones of that despairing voice. The impression is as vivid as though it had been yesterday. O that all the young gay thoughtless ones, who stifle the convictions of conscience and repress the rising sigh, who dance along on the brink of utter reprobation and despair, would read and lay to heart the warning which the last hours and death of this young lady, are calculated so forcibly to make."

WE commend the preceding address of Dr. Scudder to the serious attention of our readers. No remarks of ours can add any thing to the effect of his suggestions and appeals. The writer has long been stationed in the midst of pagan darkness. Notwithstanding all which has been done for 100 years past in Ceylon and Southern Asia, the people still sit in darkness and the shadow of death. Millions are hastening to their final account without any well-grounded hope of happiness. Paganism, in a thousand forms, contaminates the souls of its poor victims. We can form but a feeble conception of the iron-handed despotism with which Satan maintains his strong holds in the imagination, in the feelings, and in the conscience. Habits of evil become nearly inveterate. "Hath a nation changed its gods, which are yet no gods?" Can a Hindoo give up his habits?

Can a Bramin renounce his caste? No power, but that of an omnipotent Spirit, is adequate to effect the change. That power, moreover, will not be exerted, we have no reason to believe, but in connection with means—with means systematically, judiciously, and perseveringly applied. A great amount of hard labor must be performed by *white* missionaries for a number of years. European and American missionaries must break up the fallow ground. Many Ashmuns must be willing to toil unto death. Many Halls, Richardses, Warrens, and Woodwards, must consent to lay their bones on heathen shores. We can see no other alternative. Churches and individual Christians must be brought up to this point. It will take no inconsiderable number of years to bring forward a competent native agency. It will be a long time before the habits of heathenism will be worn out. Years must elapse before native converts will have that industry, firmness, steadiness, compact Christian character, which will enable them to take the lead in civilizing and Christianizing the pagan world.

In such circumstances, Dr. Scudder and his brethren naturally look to the United States—to the young men who crowd our schools, who cultivate our farms, who swarm in the great western regions; not only to the young men who are now embosomed in our churches, but to those who are as yet “afar off.” Young men are needed in every department of Christian enterprise. The church will make large demands on those who are the “flower of the country.” The sublime enterprise of saving a lost world, under God, depends, in a very high degree, on the young men of the United States, and of Great Britain. The tens of thousands in this country, who are “without God and without hope in the world,” are called to “lay these things to heart.” They are not only depriving themselves of the title to an inheritance with the saints, but robbing the world of an immense benefit. They are called to become the benefactors of their race. They are urged by every consideration which can affect reasonable beings, to “give themselves first to the Lord,” and then to take up the cross and follow the men who are proclaiming Christ and his unsearchable riches in the four quarters of the globe.

In order that Dr. Scudder’s appeal may reach the class of persons to whom it is sent, we beg leave to make the following suggestions.

1. That the editors of our religious papers give it an early insertion.
2. That clergymen, on the Sabbath, or on some other time, read it, or parts of it, to the young men of their congregations.
3. That pious young men in our public institutions, and elsewhere, take special pains, as they may have opportunity, to give it a wide circulation.
4. That the class of young men in question, be particularly remembered in the supplications of pious parents, of church members, and others, which may be offered on or near the *last Thursday of February* ensuing. And may God of his great goodness hear the prayers which may be offered, and send down his Holy Spirit for the conversion and sanctification of a great multitude of young men, so that the desert and the solitary place may be glad FOR THEM.

THE following is an extract from a letter of Dr. Scudder, to the Secretary of the American Education Society, which accompanied the foregoing address, and shows his intense feeling in relation to this subject, and also the great interest Christians in other lands take in the Concert of Prayer for Colleges.

MY DEAR BROTHER,—On the night of the 28th of February last, the night following the Annual Concert of Prayer for our Colleges, I retired as usual to my couch; but it was not as it appears to sleep till morning. About midnight I left it and retired to my study, to lay the case of the young men belonging to them, again before the Lord. It was at that time, I came to the following determination: “Resolved, in divine strength, that I will pen something for the young men in our colleges and seminaries of learning, who are not pious, and, if it approve itself to my mind, will send it to the United States of America, with the request that a copy may be sent to each of them.” What I now send you, is the product of that resolution. Whether it is calculated to do good, I leave you to judge. If you think not, you of course will throw it aside. If it be, and you can have it printed and sent to them, I shall be very much obliged to you. From the extraneous circumstance that it has been written by one in a very distant land, it may have an influence which would not otherwise obtain. The harvest is so immensely great and the laborers so very few, that I feel it incumbent upon me to assist you in your endeavors to throw the gospel net wherever you have the prospect of the least success. Whether what I have written will be the means of assisting you, I submit to the Lord of the harvest to determine.

ANNIVERSARIES OF SOCIETIES

Connected with the American Education Society.

NEW HAMPSHIRE BRANCH.

THE Annual Meeting of this Society was held at Plymouth, September 2, 1835. The following account of the meeting is taken from the New Hampshire Observer:

Professor Hadduck of Hanover, read a very able report before the meeting of the New Hampshire Branch of the Education Society. The report will be published: we therefore forbear giving a sketch of it.

After the report was read, resolutions were offered and addresses made.

Rev. J. Woods of Newport, said, that his case had been mentioned, as a reason why Education Societies were unnecessary. He obtained his education without aid: but he said, it almost brought him to the grave. He detailed some of the hardships he endured in procuring his education, and said that they wore him down, so that he did but barely escape with his life. He injured his constitution, and probably curtailed his usefulness. And the hardships which he endured were only what many a young man has had to encounter. And more than this, many a young man who loves the cause of his Saviour, and who longs to preach Christ and him crucified, is deterred from entering upon the arduous work, because of his poverty. The Society then is useful and is worthy of support.

Rev. Ansel Nash, Agent of the Education Society, from Connecticut, said, that it was a cheering thought to him, that he here rose up among friends.

You think it too late, to bring half-educated men to the work of the ministry: if ever educated men, and holy men were needed in this service, they are now needed.

Societies for the education of young men for the ministry are fundamental. Jesus who loved and died for a world, sent out teachers, educated and instructed by himself. If there were no ministers, there would be no Sabbath kept, no truth preached, no converts to righteousness. The Holy Ghost indeed converts men; but it is only by means of living teachers; a living ministry. He directed Cornelius to send for Peter to instruct him in the way of salvation.

In addition, look at the wants and the destitution of our country. In some past ages the country has been better supplied with the ministry. Eighty years ago there was in New England, one educated evangelical minister to a little more than six hundred souls; now not more than one to fifteen hundred. In the three States

of Maine, New Hampshire and Vermont there are at least two hundred congregations of our denomination without ministers; and in New Hampshire alone, one hundred towns without a Congregational or Presbyterian minister. The nation at large, is not more than half supplied with competent ministers, taking into account those of all denominations. In fifty years the population has increased from about three millions to more than fourteen millions, and the increase of ministers has not more than half kept pace with the increase of population. To supply the increase of population and to make up for the loss of ministers from death and other causes, at least six hundred are needed annually. At most, not more than from three hundred and fifty to four hundred, are furnished in a year—so that we come short of keeping good even our present supply of ministers by from two hundred to two hundred and fifty a year.

In the States of Virginia and North Carolina 114 counties out of 171 are destitute of a Congregational or Presbyterian minister. In Kentucky not more than one seventh of the population are supplied with evangelical instruction. A minister at middle age under examination for installation in Connecticut, lately stated that he had been brought up in Virginia, and when sixteen years of age had never heard a sermon.

In the United States are four thousand churches without pastors, and the number is every year increasing. The American Home Missionary Society, needs two thousand missionaries, and can procure only a little more than seven hundred. There is a demand on the American churches for at least one thousand missionaries to the heathen, (and the means of supporting them might be obtained,) but only from 25 to 30 in a year can be procured.

In one town in New Hampshire, 40 ministers have been raised up chiefly from two causes.—1. The influence of a Christian pastor, who took special pains to train up the youthful part of his charge for usefulness. 2. Uncommon piety in the church, and particularly a spirit of prayer among mothers.

The officers of the Society for the ensuing year, are Rev. Nathan Lord, D. D. President; Rev. Professor Hadduck, Secretary, and Hon. Samuel Morril, Treasurer.

WESTERN EDUCATION SOCIETY.

THE Anniversary of this Society was held in the city of Cincinnati, November, 1835.

The report was read by the Rev. Mr. Spaulding, Secretary, and the meeting was

addressed by professor Stowe, of the Lane Seminary; Rev. Chauncey Eddy, of the State of New York; Rev. Mr. Brainard, Editor of the Cincinnati Journal, and the Rev. Dr. Beecher. Extracts from the report and addresses follow.

From the Report:

The Directors feel that this Society is identified with the prosperity of Zion. We have walked round about her, and told her towers—we have marked well her bulwarks, and counted her palaces—we have admired her strength and beauty—but we have mourned that the watchmen on her walls are so few. Anxiously have we inquired, when, according to the fulfilment of prophecy, they shall stand so near together as to see eye to eye.

We have once more surveyed the heathen world, and have seen, at least, twenty millions, since our last annual report, go unenlightened and unsanctified, to the bar of God. And in the lengthening train, we have seen five or six hundred millions more, bound to the same bar, and who, without the gospel, in thirty years will be in the same eternity.

The late appeal by the American Board, for fifty ordained missionaries, to be sent to them the present autumn; and for several more apostolical men to stand up as pillars of light, in the central regions of Asia, Afghanistan and Thibet, has fallen impressively on our hearts. We have looked over the United States, and have seen at the lowest estimate, two thousand Presbyterian churches without the stated administrations of the gospel. Particularly have we examined the field occupied by the Western Education Society; and in those portions best supplied, we find the harvest to be great, and the laborers few.

In Ohio, there are about one hundred Presbyterian churches destitute of ministers.

In the bounds of the Synod of Indiana, there are 115 Presbyterian churches, and but 53 Presbyterian ministers.

In the State of Kentucky, there are 112 Presbyterian churches, and but about 50 ministers to break to them the bread of life. And in the same State there are sixteen adjoining counties, which, according to the last census, contained a population of 91,856 souls, with not a single Presbyterian minister, and very few of any evangelical denomination.

These and kindred facts, we have contemplated; and as we have thought on the last command of our ascended Saviour—as we have thought on the blessings of a preached gospel to our country, to our families, and to undying souls—as we have thought on the joys of the blest, and the woes of the lost, like the prophet, we have resolved not to rest, till an adequate number

of ministers is furnished, and the salvation of Zion shall go forth as brightness.

Principles of Action.—These are: 1. Great care in the selection of young men. 2. It is no part of the Society's plan fully to support any young man. 3. Another principle of the Society is, to insist on a thorough classical and theological course of study, preparatory to the ministry. 4. The cultivation of a high tone of personal piety in the hearts of the young men, is another object at which the Society aims.

Present and prospective results of the Society.—The work in which we are engaged, is one of faith and hope. *As the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early, and the latter rain,* so we of necessity must wait for the results of our labors. It requires time and patience, for the harvest to ripen into maturity. But when ripe, how does the eye of the husbandman moisten with gratitude as he walks around his fields, and sees them waving in golden abundance! Some of the results of our labors are already gathered, so that the sower and the reaper may rejoice together. They are spread out in the reports of our benevolent societies, and are recorded on a thousand hearts. They are already producing joy on earth, and gladness in heaven. Who is that devoted and successful missionary yonder? See how sinners are converted, and the cause of Christ flourishes with the blessing of God on his labors! He is a son of the Western Education Society; and he acknowledges that had it not been for this fountain of beneficence, he never should have enjoyed the privilege of preaching the gospel.

Now multiply the results of his labors with those of the other sons of this Society, who are already licensed and in the field; and with those who are now, and shall be under the patronage of the Society—follow those results as they flow in streams of salvation everywhere—follow them down into the millennium, and thence follow them upward and onward forever, as they shall be exhibited in sins forgiven, and souls saved—and the results—we leave them untold, till we stand on Mount Zion, and swell our last song.

The following resolution and remarks were submitted by professor Stowe.

Resolved, That the exigencies of the present time can be met only by a ministry of high qualifications, concentrated energies, and entire devotedness to its appropriate work.

It is such a ministry as is described in this resolution, that the American Education Society and all its auxiliaries have always contemplated, and a ministry of no

other character would they willingly introduce into the field. Lest I should be misunderstood in some remarks which I am about to make, I will say in the outset, that I believe there is no class of men in the whole world, who do so much hard and useful labor for so small a pecuniary compensation, as the ministers of the gospel in the United States. Leaving talents and eloquence out of the question, if all were like some in substantial qualifications, concentration of energy, and entire devotedness to their appropriate work, our country would even now be well supplied.

There are in this country nearly 11,500 ordained ministers, of all denominations, for 13,000,000 of inhabitants, or nearly one minister for every thousand of people, the original aim of the American Education Society. But is every community of one thousand supplied with the requisite religious teaching? Probably not one half of those ministers do the whole of a minister's duty; some through want of inclination, others through want of the requisite qualifications. A minister of Ohio once preached in an interior settlement, where he had seven other preachers to hear him, and of these seven, five were unable even to read the Bible in their vernacular tongue. Of those better educated, some are disputing about the divine right of ordination and church government; some trying to undermine the influence of other denominations; some endeavoring to feed their flocks with metaphysical fog; some are farmers; a few are store-keepers; one *has married a wife, and a piece of ground, and five yoke of oxen*, (Luke ix. 18—20,) and cannot possibly find time to attend to the king's son; while another is mourning over *the evils of rain*, and wondering why the showers cannot come in fair weather. (See Cincinnati Journal, October 29.)

Now, is such a ministry adequate to the exigencies of the present age? We all know the inquisitiveness, energy, and restless activity of these times. Men are throwing off authority, risking experiment, and reposing perilous confidence in the unaided results of their own thoughts. They are to be held only by the strong power of sound reason and real religion. These are not a natural growth, but are to be forced in upon man through strong opposing obstacles, amid the din of worldly care and strife, and over all the specious objections which human perverseness and ingenuity can devise. All this must be done to hold the ground already gained; and then our rapidly increasing new settlements are to be provided for, and 500,000,000 of heathen to be taught the first elements of true religion.

In such circumstances, what do we most need? numbers or efficiency? What does a skilful and experienced leader want, when he undertakes a hazardous and difficult enterprise? a cumbrous multitude, or

a few well chosen and determined followers? the rabble millions of Xerxes, or a Macedonian phalanx? It is often said, that *we want more men*, and so we do; but still I say, *we more want better men*—men fully adequate and entirely devoted to their proper work. The work of one whole man can never be done by two halves.

In the first place, then, let our ministers be men of high qualifications. Like coalesces with like; and it is the men of high qualifications that get hold of the high qualifications in the community, and thus touch the great springs of action which move the world. If they do not always produce so rapid an increase of numbers as men of lower attainments, they do always secure a far more substantial and permanent influence over public opinion. What has given to the Congregational and Presbyterian denominations, in the midst of clamor from without and dissension within, their acknowledged moral power, but the high standard of ministerial qualification, which the wisdom of their founders and the very constitution of their church oblige them to maintain. Who can estimate the vast influence of such institutions as those at Andover and Princeton? The learning of Andover is respected even in learned Germany: in volatile Paris its advancement in oriental science has excited admiration; proud Persia, luxurious India, remote and self-conceited China, the barbarians of the western islands, all feel its power:—and by the grace of God, we will have a theological seminary on the borders of our own city, whose veins shall flow, and whose nerves shall vibrate across both continents, from the shores of the Pacific to the sea of Japan.

Of all human power, the power of cultivated mind is the most irresistible; and they who affect to despise ministerial qualifications, are as conscious of their value as others; else why their loud and ceaseless boasting when they happen to get them?

Extensive attainments would do much to check the propensity to hobbies, now so strong and ruinous; for they are as often the offspring of narrow views, as of a warm imagination.

In the second place, let our ministers be men of concentrated energies, and entire devotedness to their appropriate work.

A divided mind wastes more than half its power; and the greatest of human minds can make themselves felt only by concentration. Condensation is not more essential to steam-power, than is concentration to the power of intellect. Who has ever distinguished himself, or produced any considerable effect in any profession or business, without concentrating his energies upon it? Is the ministry so easy a work that it requires less of concentration and devotedness, than it does to make a successful lawyer, or physician, or mechanic? Let

the condition of churches served at the halves, give answer. If ministers must be farmers, let us dispense with them altogether, and let the elders take care of the churches; for a farming elder can do as much as a farming minister. When our Saviour sent out his disciples to preach, he forbade their encumbering themselves with any provision for their own support, and intimated that such workmen only as were entirely devoted to their work, would be found worthy of their meat. (Matt. x. 9, 10.) And he afterwards appealed to them and said, '*When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing.*' (Luke xxii. 35.)

It is said that churches are sometimes remiss and parsimonious, and what can the minister depend upon? This is too often true; but the minister must depend on God. Has not God promised? and is he not to be trusted? *Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed. I have been young and now am old; yet have I never seen the righteous forsaken, nor his seed begging bread.* (Ps. xxxix. 3, 25.) *Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.* (Jer. xlix. 11.) If there be any truth in the Bible, the support of the man who gives himself entirely to the work to which God has called him, is secured; and if there be no truth in the Bible, let us all leave the ministry and devote ourselves to other callings. I know there must in many instances be self-denial for a time, and often the settled pastor in our new churches has difficulties to encounter quite as trying to faith and patience as any which the foreign missionary is called to endure; but entire devotedness to the ministerial work is the only remedy for an enormous evil, which will eventually destroy the ministry, unless the ministry speedily destroys that. Ministers neglect their proper work because churches are parsimonious, and churches grow more parsimonious, because they see ministers laboring in their corn-fields; and the evil acts and re-acts, till in too many instances, the minister and the church sink down to a common level of meanness, avarice, and spiritual death. The churches must demand and sustain concentrated and devoted labor in the ministry, and the ministry by example and precept must show the churches the advantage and necessity of such a course; or our religious institutions must sink. There might be secured at once double the amount of ministerial effort and influence, without the addition of a man.

This is not a mere question of expediency—the Bible is peremptory on the subject. Said the apostles, '*It is not reason that we should leave the word of God and serve tables—Look ye out men whom we may appoint over this business.*' BUT WE

WILL GIVE OURSELVES CONTINUALLY TO PRAYER AND TO THE MINISTRY OF THE WORD.' (Acts vi. 2—5.) Said Paul to Timothy, '*Meditate on these things; GIVE THYSELF WHOLLY TO THEM; that thy profiting may appear to all.*' (1 Tim. v. 15.) This is the example, and this is the precept of the inspired apostles. Where is the minister of the New Testament, who dares trample on its most solemn injunctions, in respect to the discharge of the most responsible duties which it enjoins? Where is the church that would compel its ministers to do so? Wo to the ministers, wo to the churches, who know their Master's will, and do it not!

The Rev. Mr. Eddy offered the following resolution:—

Resolved, *That the state of the world renders it a most important ministerial duty to make diligent inquiry, and all proper effort to search out, and bring forward young men of talents, and piety, to study for the ministry.*

Mr. Eddy remarked, the harvest now spread out on these open fields, we are called upon to gather. God has not caused it to wave before us to mock our sympathies, and draw forth our unavailing tears over its eternal loss. He has called us to work, and pray the Lord of the harvest to send forth more laborers. And while we have been praying, he has answered this petition also. Not by sending angels from heaven—not by sending well-qualified men from another land, but by converting our baptized sons.

From actual inquiry in the western part of New York, I learned that there were in sixty churches, six hundred and sixty-two young men between the ages of 14 and 24—more than 11 to each church. Take this as the basis of our calculation—and there is no reason to believe there is a greater proportion here, than in other churches in our land; then there are from 35,000 to 50,000 sons of the church who might, and ought to prepare to preach the gospel to every creature. God has laid on them a fearful responsibility; and on ministers too, whose duty it is to search them out, and bring them forward into the work.

This resolution speaks of making diligent inquiry, to search out and bring forward those of a suitable character. Worth often seeks retirement. Ministerial and parental faithfulness can bring them out to shine as lights in the world. On the spot where I was called to labor as a pastor, there was, only a few years ago, not a single young person in the church. All was new. There was nothing in any respect more promising than is found in all our infant congregations. But as one after another were added unto the Lord, the truth was faithfully inculcated, that every young man who entered

into covenant with his Saviour, was bound to prepare himself for the ministry, if insuperable obstacles did not prevent. We, sir, would not allow a young man to hold his place with us as a servant of Christ, while he neglected a plain command of his Lord, unless he gave good reasons why he could not obey in this particular. The results already are—two are missionaries in heathen lands—one, with flattering prospects, enters the ministry the present season—six or eight are members of colleges, and some are preparing for college.

In a small town in Massachusetts, the sentiment has long prevailed, that every young man who became pious was of course a candidate for the ministry; and now from all parts of our land, more than thirty clergymen hold a triennial meeting in that their native place.

When I was but a lad, I heard a father in the ministry observe, that his parish was very small, embracing not more than 500 persons in all; and the great reason why he was willing to stay there was, that he could do good by sending his youth to college.

How many of his sons in the gospel are clergymen, I cannot tell; but I know the bones of some of them hallow the soil of Missouri and Ohio; and the living are found efficient laborers in other parts of our country.

The following resolution was presented by Rev. Mr. Brainard:

Resolved, That in the design, modes of operation, and results of the American Education Society, we find every motive for continued confidence, and increased efforts to consummate its benevolent purposes.

In sustaining this resolution, Mr. Brainard glanced at the design of the Society. It aims to furnish a well-qualified religious teacher to every one thousand individuals on the globe.

Its design is magnificent. It aims at training for the gospel ministry at least 500,000 men. No less than this number will suffice for the whole earth.

Is the number startling? Could not Napoleon raise nearly this number for a single campaign? Shall men in abundance be found for any purpose of ambition, and none for the vineyard of God?

With the whole Christian world from which to make the selection, and with the blessing of God, in answer to the prayer which he has put into our lips, is it improbable that the men can be found?

But can they be sustained? Why not? The surplus revenue of the United States for two years, would give to each of these beneficiaries sixty dollars. In each year of her war with the United States, Great Britain expended treasure, more than enough

to sustain these 500,000. Why should Christendom be mighty in resources for works of oppression and carnage, and lean in religious charities? The men, and means to educate them, would never come, in the old way of folding the hands in idleness, and 'praying for laborers to be sent into the harvest;' but with the mind and heart, and money, and supplications of the church universal, concentrated permanently and intensely on this work, it can—it will be accomplished.

Your mode of aiding beneficiaries, is worthy of all acceptance. Parental loans, without interest, relieve beneficiaries from present embarrassments, without compelling them to feel themselves dependent upon charity.

Does any one object to furnishing these helps to healthy young men? I know it is often said that Education Societies take money from the funds of the church, to sustain those who might sustain themselves. But let us examine this subject, and see who is the debtor. One of these young men in obtaining his education, is required to spend at public schools nine of the best years of his life, worth at least \$900; board, clothing, and contingencies, \$150 per annum—\$1,350; library, \$200;—making in all, \$2,450.

Thus a son of the church is called to expend \$2,450, in preparing himself for her service. He enters the ministry—is employed in the interior of Ohio, Indiana, or Kentucky—has a promise of \$400 a year, but collects but 250 or 300. He struggles with poverty through life, and then leaves his wife and his children to the cold charity of the church and the blessing of God. Does any one envy such a life of self-denial? Will any one grudge to this young man a loan of \$75 per annum, to alleviate the burden of a course of study, undertaken and prosecuted in a spirit of martyrdom?

In conclusion, Mr. Brainard bore testimony to the excellent character of most of the young men, aided by Education Societies. He had known about two hundred of these young men. As a class, they were economical, studious, devout, and not inferior to their fellows in talents and scholarship. They formed a body of which any church might be justly proud.

The past beneficiaries of this Society have drunk deeply of the missionary spirit. Jonas King, who has planted the standard of Jesus amid the ruins of pagan temples, in classic Greece, was a beneficiary. Justin Perkins, who stands alone as a missionary, in the vast empire of Persia, was a beneficiary. Sherman Hall, who shares to-night the hard bed and hard fare of the Indian, by the cold, clear lakes of the north, was a beneficiary. Samuel Munson, my fellow student, and my friend, who fell a martyr to savage violence in the distant island of Sumatra, was a beneficiary. Two thirds of

all the ordained missionaries of the American Board, were beneficiaries. The Lord speed all efforts to raise up such spirits, for his service here, and his rewards hereafter.

In conclusion, Dr. Beecher remarked: The present state of the world demanded of ministers of the gospel an *entire* consecration to their work. He remembered in the State of Connecticut, when provisions rose, and the expenses of living became suddenly much increased. The salaries of ministers were small, and insufficient to meet their increased expenses. The question arose, 'what is to be done?' Some proposed that they should get a little piece of land, and make up the deficiency by cultivating it—or should add to their income by teaching schools. Against these propositions he labored with all his power—threw himself into the breach with whatever of influence and energy he possessed.

The scheme was abandoned. For himself, he commenced upon a salary inadequate to the expenses of an increasing family;—he fell in debt; but from the first, he said, 'so help me God, I will do thy work, and give myself wholly to it.' And he knew that while engaged in the service of God, he was employed by a master who would take care of him. He had taken care of him—had provided for all his wants—had paid off all his debts. Let every minister do so—'trust in the Lord and do good, and verily he shall be fed.'

This western world can only be saved from moral death, and raised up to spiritual life and vigor, by an entirely devoted ministry. It can't be done by men half devoted to the farm, or the school-house, and half to the gospel. The state of the world is changed from what it was. In times past, the church has stood on the defensive, in its trenches, and behind its embattlements. Its watchfulness and efforts were all in requisition to maintain itself against the furious assaults made upon it from every quarter. But now the state of the war is changed. The watchword is 'to the onset,' the battle cry, onward, onward—upward, upward. This is the time—the critical moment. When the phalanxes of Buonaparte were seen to waver, Wellington ordered the charge—the enemy was broken—the battle was won. A moment's delay and it had been lost. Forward, hosts of the Lord—forward to the assault—the legions of Satan waver—his battlements shake—confusion and fear are in his strong-holds—Juggernaut trembles. Buddhism and every pagan superstition are ready to fall—Mohammedanism quakes, and the Man of Sin gnashes his teeth as in a death agony. Onward!—a moment's delay and the hosts of Satan will be re marshalled, and for him will be found no bottomless pit.

At the Reformation, the gospel had proved victorious, but in the very hour of victory,

dissensions arose in our ranks. The enemy rallied, and returned with fearful force. We betook ourselves to our fastnesses, and to inglorious winter quarters. Let it not be so now; but shoulder to shoulder, with unfaltering step let us forward—let us to the onset with one good impulse, and some of you shall live to see the world encircled by the glory of the Lord.

The officers of the Society are Hon. Peter Hitchcock, President; Rev. John Spaulding, Secretary, and Augustus Moore, Esq. Treasurer.

THE WESTERN RESERVE BRANCH.

This Society held its annual meeting at Elyria, October 22, 1835.

An extract from the annual report prepared by the Secretary, Rev. A. R. Clark, follows:—

There have been under the care of this Branch the past year, 55 young men. Of these, appropriations have been made to 44, who have been connected with eight institutions of learning, and have received \$2,195.

There have been received within the year ten new beneficiaries, all in the first stage of their education. Besides these, two have been transferred from other societies.

There have been within the year past, three of the former beneficiaries licensed to preach the gospel, one of whom is destined to spend his life on a mission to the Choctaw Indians, west of the Mississippi river; making seven whom this Branch have been instrumental of putting into the sacred ministry.

Receipts and Expenditures. There have been paid into the treasury, since the last annual meeting, \$3,681 51 in cash, besides a considerable amount in clothing, which exceed the receipts of the preceding year, by \$992 36.

There have been expended, including the quarterly appropriations to beneficiaries, the Society's debt, printing the last annual report, postage and other incidentals, \$2,389 01; and a donation to the Parent Society, \$750.—Total, \$3,139 01.

The time has been, when the thought that education was unnecessary to prepare one to preach the gospel was violently opposed. And not a few were inducted into the sacred office, who poorly understood the rudiments of human science. Such, it is feared, though pious and well designing, have done not a little towards bringing the Christian ministry into disrepute; and have thrown darkness, instead of light, on the pathway of multitudes to heaven. But these times are swiftly passing by. Christians of various denominations are beginning to establish colleges and seminaries of

learning, and education societies, so that their young men destined for the sacred ministry, may first *themselves* be taught, before they attempt to teach others. A great change on this subject, has been effected within the period which has elapsed since the American Education Society first came into existence. And no doubt that this Society, through its operations, has had no inconsiderable agency in bringing about this change. From the first it has taken high ground, and been able to keep it. Though at times, reckless spirits have risen up, who have endeavored with their might, to overthrow what is "esteemed lovely and of good report"—though the pulpit and the press have been called into exercise in the work of demolishing established systems of ministerial education—though all *this* has been done to turn aside the American Education Society from its original design, yet it has kept steadily *onward* in its progress, overcoming one obstacle after another, until, for its *wisdom* and *firminess*, it has become the very *safeguard* to the doctrine of *thorough education*—a *pillar* in all our regularly established colleges, where a "thorough classical course is pursued." Indeed, it is a *sheet anchor* to all correct sentiments on the subject of preparing young men for the pulpit.

Demand for united and increased effort. No benevolent mind can look upon the present divided and distracted state of our country, without fearful apprehensions for the future. The fair fabric of our independence is beginning to totter to its very centre. In relation to this nation, considering the mass of mind it contains, agitated and tossed like the bosom of a volcano, no human sagacity can foresee what shall be on the morrow. The elements of society are in fearful commotion. Division of sentiment, both in church and state, everywhere prevails, and is increasing. And it remains to be told in future history, whether this nation becomes infidel or Christian; whether the dark stain of intemperance—of licentiousness and slavery, shall be wiped from her escutcheon. Looking at the facts as they pass before the mind, the wide destitution of evangelical instruction; the progress of infidelity, and the inroads of Romanism; the march of ignorance and of superstition; the unyielding grasp of intemperance upon the bodies and souls of our fellow men; and the wicked and systematized oppression which holds more than two millions of our population in servile bondage; it would seem that the day must speedily come, when the heavens shall pour down wrath to the uttermost. And for all this there is no remedy, but in the gospel of Christ. Men may associate, resolve, yet vice will still go on unchecked, unless the gospel, with its subduing and controlling influence, is brought to bear upon the conscience and the life.

So far as the principles of the religion of Christ are inculcated, and the gospel exerts its appropriate influence, will these evils cease. How important then, is the object of our association. How strong the motives for united and increased action. How loud the demand for gigantic efforts to train the heralds of salvation. How large the field of labor. Here is room enough for every man, woman and child. All who love our Lord are needed, and none are excused. These destitute churches must have pastors, and these famishing millions, everywhere on the right and on the left, must have the gospel, or our country cannot be saved. And united prayers from a thousand lips, should continually ascend to heaven, that the "Lord of the harvest would send forth laborers into his harvest."

But this Society in its operations is not limited to a single nation. Its influence is and must be, co-extensive with the habitations of man. "Its leaves are for the healing of the nations." Its streams are to bear salvation to the ends of the earth. The men whom it puts into the ministry, are to go north and south, east and west, until the gospel shall circumnavigate the globe, and the whole human family shall become the true worshippers of God. How strong then the appeal for united and vigorous effort. And shall we refuse to lend this effort? While other benevolent institutions fail to accomplish their designed object—and missionary societies, both home and foreign, are retarded in their operations for want of men—while the call comes on every breeze, send us ministers—while the groans of 600,000,000 in pagan night sound in our ears, and they plead for the bread of life, shall we *TIRE* in our efforts to prepare men to go and tell them the story of the cross and the way to heaven? No, brethren, no. The agonies of Gethsemane forbid it. The blood of Calvary forbids it. The worth of the undying soul forbids it. The retributions of the judgment day forbid it. Rather let us resolve that in future we will pray more—labor more—give more to fill the extended and whitening harvest with efficient and successful laborers, so that when we shall have closed our labors, and toils, and prayers here below, we may safely be conveyed up to heaven.

The officers of the Branch for the present year, are Rev. George E. Pierce, President; Rev. Ansel R. Clark, Secretary, and Anson A. Brewster, Treasurer.

MICHIGAN EDUCATION SOCIETY.

THIS Society, which is formed in connection with the Synod of Michigan, and associated with the Western Reserve Branch of the American Education Society, held its

Anniversary, October 2, 1835, at Adrian. Its officers for the present year, are E. P. Hastings, Esq. President; O. Johnson, R. Stuart, A. Finch, Jr., Esqrs. Vice Presidents; Rev. A. S. Wells, Secretary; H. Hallock, Esq. Treasurer; and C. G. Hammond, Esq. Auditor. The following resolution was adopted:

Resolved, That this Synod will unite with the friends of the American Education Society, in observing the last Thursday in February, annually, as a season of prayer for the effusions of the Holy Spirit on the literary institutions of this country.

PENOBSCOT COUNTY EDUCATION SOCIETY.

THE annual meeting was held at Bangor, September 9, 1835. The report was read by professor Pond, and the meeting was addressed by the Rev. Mr. Maltby of Bangor, the Rev. Mr. Thurston of Prospect, and the Secretary of the American Education Society, in support of the following resolutions.

Resolved, That it is the duty of the churches of Maine, to depend under God, on their own resources, to furnish a competent supply of ministers for the wants of the State, and their proportion for the supply of the world.

Resolved, That in view of the connection of the Christian ministry with the public welfare of our nation, the efforts of the American Education Society, and all kindred efforts, to increase the number of ministers, are entitled to our support and co-operation.

The officers of the Society are the Hon. Thomas A. Hill, President; Rev. Dr. Pond, Secretary, and James Allen, Esq. Treasurer. —The report follows:

The object of this Society is to aid indigent young men of hopeful piety and promising talents, in obtaining a suitable education for the gospel ministry. This object we consider one of very great importance, in every point of light in which it can be viewed.

It is important to the *individuals educated*. If our endeavor was to benefit them alone, how could we do it, in so high a degree, and at so cheap a rate, as by affording them a liberal education?

Our object is important to the public institutions with which our beneficiaries are connected, during the term of their preparatory studies. Their influence in these

institutions, especially in academies and colleges, has hitherto been of the most salutary character, tending to check disorder and vice, and to promote virtue, and spiritual religion.

Our object is also important, in connection with the cause of *popular education*. Nearly all the beneficiaries of the Education Societies are employed, during some part of several years, in teaching common schools; and it is not too much to say that, in general, they have not been surpassed by any class of teachers. In hundreds and probably thousands of school-districts, their beneficial influence has been felt, and their memory is cherished.

But especially is the object of this Society, and of others of a kindred nature, important, in their influence upon the *church of God*. How can the churches prosper without able and faithful pastors; and how can such pastors be obtained, unless young men in sufficient numbers are raised up and qualified, with natural and acquired knowledge—with gifts and grace—to go forth into the wide spiritual field, and reap the harvest of the world?

Education Societies are exerting an important influence upon the church, not only in furnishing faithful pastors, but in various other ways. Sabbath schools, those nurseries of the church, are themselves nursed, the world over, by those who have been, or are beneficiaries of our Societies. The instructors in our academies, colleges, and higher seminaries have, in many instances, been taken from the same class of men. And when we look at the various benevolent operations of the day, and see by whom their vast machinery is moved, and their important objects are promoted, first and foremost everywhere, we find the beneficiaries of these Societies.

Those ordinarily assisted by the Education Societies are *just the men* to stand in the fore front of that conflict, which is beginning to be waged in sober earnest with the powers of darkness. They have not been nursed on the lap of ease, or rendered effeminate by indulgence, but have been accustomed to "endure hardness" from their youth. In this way, they have acquired a firmness of nerve, a strength of purpose, and a solidity of character, which go to qualify them eminently for the work which is given them to do.

Education Societies have been of great benefit to the church, by raising the standard of *ministerial acquirement*, and thus elevating the character of ministers. The beneficiaries of these Societies must be, at least, respectable in point of talent and scholarship, or they cannot be received to patronage; and they must pursue a thorough course of preparatory study, or they cannot be continued on the lists. The result of these regulations has been to bring hundreds and hundreds of *first rate minis-*

ters into the field; and the consequence of this (as might be supposed) has been, to raise the standard of ministerial character; so that what might have passed respectably in a candidate for the ministry thirty years ago, would not be tolerated now.

Education Societies have been, and are, a great blessing to the country, even in a civil point of view. Standing connected, as they have been shown to be, with the cause of education, of morals, and religion, they must be a blessing to the country. They must exert a silent, but powerful and salutary influence, which should endear them to the patriot, as well as the Christian, and which (were this their sole influence) would render them of more value than their cost.

But we need not say more, in regard to the importance of these Societies for charitable education. They are generally and justly regarded, by intelligent Christians, as lying at the foundation of nearly all that is cheering in the present aspects of society. In connection with other great objects, which they go to nourish and support, they may be regarded as the hope of the world.

The Penobscot County Society is *auxiliary* in its character, and has no beneficiaries under its particular care. Its sole object is to collect funds, which are expended under the direction of the Parent Society. Of the amount of funds collected the past year, you have been informed in the Report of the Treasurer, which has been read. It is much to be desired that more may be done in this way in the year to come, than has been done the last year; and in order that this may be the case, we think it desirable that an *efficient agent* should be employed, either by ourselves or by the Parent Society, to visit the different churches in the county, and stir them up to engagedness in this good work.

It should be remembered, too, that the success of our cause requires not only money, but *men*. It is recommended, therefore, to pastors, and to other friends of the Society, to search out young men of suitable character, to converse with them on the subject of an education for the ministry; to encourage them to go forward, and if they need assistance, to throw themselves upon the patronage of the Society.

The American Education Society, that noble institution to which this is auxiliary, is continuing its course of labor and usefulness with increasing energy and success. Since the formation of this Society, between two and three thousand young men have been aided from its funds. About seven hundred have actually entered the field of labor, and are diligently engaged in the great work to which they have been called. Something over 83,000 dollars were raised by the Parent Society the last year, which exceeds the sum raised in any previous year by more than 25,000 dollars. About

100 have finished their course of education the last year, and 300 new beneficiaries have been admitted. And thus this great Society is going on, increasing constantly in resources and usefulness from one year to another. While it is striking deep its roots, and drawing in resources from innumerable streams, it is throwing out its branches from sea to sea, and from the river to the ends of the earth. And thus may it go on with a steady increase, till the great work of charity for which it was instituted, is all done, and the kingdoms of this world have become, by their own consent, the kingdoms of Jesus.

MIDDLESEX SOUTH AUXILIARY.

THE Annual Meeting of the Middlesex South Auxiliary Education Society, in connection with the Conference of Churches, was held in Holliston, on Wednesday morning, October 14, 1835.

Rev. Mr. Wilder of Concord, in the chair: Prayer by Rev. Mr. Burdett, of Northbridge.

The Annual Report was read by the Secretary, Rev. Erasmus D. Moore, of Natick, who has acted as Agent for the Society in the Conference.

On motion of Rev. Mr. Porter, of Boston, a delegate from the Parent Society—the following resolution was passed, seconded and advocated by Rev. Messrs. Wilder of Concord, Trask of Framingham, and Lee of Sherburne. Mr. Porter also addressed the meeting in support of the resolution.

Resolved, *That the wants of our country and the world, demand that the churches consecrate their young men, that parents consecrate their sons, and that young men consecrate themselves to the gospel ministry.*

On motion of Rev. Mr. McClure of Malden, seconded by Rev. Mr. Hyde of Wayland,

Resolved, *That the American Education Society, considered in its relations to every other department of benevolent effort, is a most essential and important part of the system of means, which is by the blessing of God, to effect the conversion of the world.*

On motion of Rev. Mr. Lee of Sherburne, seconded by Rev. Mr. Trask of Framingham,

Resolved, *That in view of the great demand in our fallen world, for ministerial labor, those now in the ministry, should be*

excited to increase their appropriate influence; and that the churches should aid ministers in their work, by releasing them as far as possible, from services that are not official, and in general, by increasing the amount of their pious efforts, and the power of holiness in their hearts.

Extracts from the Report.

The extent of the field, and the magnitude of the enterprise, are also such as to inspire lofty aims, and fire the soul with ardor. But as in all great enterprises, there must be different departments of labor, so here, while some remain at home, and employ themselves in raising supplies, others must take the field. Those on whom it devolves to raise supplies will perform their part. The difficulty is, to select and train men for field service. A little band of invincibles is already out, but quite too small for successful invasion. They will struggle to little purpose, and leave their bones to whiten upon foreign fields, if they be not soon strengthened by large reinforcements. The business of raising recruits therefore becomes one of vital interest at the present moment. It is a work of magnitude and of difficulty. It is not easy to find men in sufficient numbers who are equal to the service. It is a trying and a costly service. Our movements will be aggressive. We shall have to attack the enemy on his own soil. Nor will it be a single conflict, but a siege. And there will have to be an immense sacrifice of time, wealth, ease, personal feelings, and social endearments, before superstition, ignorance, and prejudice, will be routed; before the 330,000,000 of idol gods in India alone, will be given to the moles and to the bats, and the pall of death removed from the nations, and the gospel carried to the dwellings of 600,000,000 of heathen.

And where shall we find the soldiery that will fight the battles of the Lord, and make the mighty conquest? Where are the men of warm and sympathizing hearts; the men of deep-toned, practical piety; of moral courage; the men of mind; of acquired talents, and intellectual might; the men of physical strength and energy? Where shall we find enough of Brainerds, Martins, Millses, Judsons, Howards, to form a besieging army? Will you raise up such an army from among the men of ease and pleasure? What do they care for a sinking world? Will you find them among stupid, sleepy Christians, who keep what grace they have, smothered, and ice-bound in their own breasts? Nobody looks to them for co-operation in a work like this. Nor would you enlist for soldiers in this work, the sons of noblemen, inflated with ideas of rank and dignity, heirs to princely fortunes, reared in the lap of luxury, accustomed from the cradle to every species of indulgence, tender, effeminate; young men,

who, through the whole course of their studies, have had their hundreds just for pocket-money, and the means of gratifying every wish. They may be good men, and may do good in their sphere; but *ordinarily*, they are not the men to make *soldiers of*, not the men for field service, for hard fighting, for invasion and conquest;—not the men to brave cold, and hunger, and peril; to endure the sundering of earthly ties, to plant their feet on heathen ground, and leave their bones to bleach on the plains of India. Men of a different stamp are required, and just such men the Am. Education Society in its wisdom, is bringing into the field. The condition of dependence from which these men are commonly taken, the discipline, bodily, mental, and moral, to which they are subjected, are just fitted to make them what they should be, and to bring forward for the service of the church, a well-trained, and efficient ministry.

And when the cry comes to us from the wastes of our own country, from the far West, from the Islands of the sea, from India, and from bleeding Africa, for men, men that will hasten to them with the bread of life, we will bring these appeals, and lay them before the Education Society: and when this Society has exhausted its means and can do no more, we will carry these appeals through the churches, and to the hearts of the pious and benevolent, and we will plead with them to sustain the Education Society, as that to which the four quarters of the world are looking for heralds of the cross. This, as has been truly said, is "the great savings institution for the church of Christ." And in the business of converting the world, it is wisdom, it is *economy*, to give this Society the means of enlarging and carrying on its operations in the most efficient manner possible. And can it be that such a society will ever want means? Shall we spare any sacrifice or self-denial, that may be needful to sustain it? Can we see it sink, or struggle with embarrassments, while millions turn to us with imploring look, and tell us they are dying, and must die forever, if we do not send them speedy relief? Shall we hear their moans, and look upon their death struggles, and see them sink by nations into hell, and not feel the heavings of compassion? Shall the missionary stand amidst the desolations of mind, amidst the wreck of souls; and with a bleeding heart tell us they might be saved by thousands, could more laborers be furnished? And shall we not sustain a society whose object it is to furnish laborers? Where is the Christian that loves to *keep* his money better than he loves to spend it in an enterprise like this? Is there a disciple of Jesus, standing as it were on the threshold of heaven, and looking in upon its anticipated glories, that does not burn with inexpressible desire to tell his dying fellow men of that blessed world, and

of the way that leads to it? O then, go to them if you can; if not, tell them through the medium of the Education Society. Help this, and you help the world. Through this, you may diffuse light and save souls, worth more each one of them than the wealth of a million worlds.

Here then we present you *one* enterprise, sufficiently grand and godlike to meet the largest desires of a Christian's heart, fit to engage an angel's mind! yea, it does engage the heart of God himself. Let it have *your* hearts, your prayers, your efforts. Forget not the Am. Ed. Society. Help to furnish it funds and beneficiaries. Thus will you bear a part, and an eminent part too, in fulfilling the commission of the risen Saviour. Do this, and you render a service to the church, not less important, nor less acceptable to God, than does the devoted minister or missionary; and in heaven, the reward of the faithful will be yours, no less than his whose feet were beautiful upon the mountains, who publish peace, and sank to rest in a land of strangers.

NEW HAVEN COUNTY EDUCATION SOCIETY, CONNECTICUT.

THE anniversary of the Education Society of the Eastern Division, New Haven County, was held at Meriden, Oct. 7, 1835. After the reading of the report and some remarks by Rev. Messrs. Griggs and Gleason, the meeting listened, with much interest, to an appropriate and able address from Rev. Mr. Nash, general agent of the American Education Society. The feelings awakened on this occasion, and the plans proposed for future efforts, we trust, will secure for this Society more liberal support than it has hitherto received in this region.

The officers for the ensuing year, are Rev. Aaron Dutton, President; Rev. Zolva Whitmore, Vice President; Rev. Leverett Griggs, Secretary; Dea. Byard Barnes, Treasurer.

Extracts from the Report.

The Christian ministry is the chief instrument which God hath appointed for the salvation of men: 'It pleased God by the foolishness of preaching to save them that believe.' Other means he condescends to use and bless: Yea, every Christian, however humble or exalted his sphere, has abundant work assigned him in the vineyard of the Lord, and is encouraged with the rich promise that he *shall reap in due season if he faint not*. But while every follower of Christ is to labor in hope, and every one is to be honored and employed

as a co-worker in building up the Redeemer's kingdom, it is to the ministry of reconciliation that we are to look with the highest hope and the most confident expectations. The minister of the gospel is no common soldier of the cross. He is a leader, without whose aid the soldiers are gathered almost in vain. He is not only an inhabitant in Jerusalem, but a watchman to stand upon her walls for the defence of the same city. Should the church be left to neglect her ministry, and look to some other source for her principal aid, soon would her beauty fade, her strength fail, and the work of salvation cease. God would have a controversy with his people for despising and rejecting the grand instrument which he has appointed for their defence and prosperity. As the work of the holy ministry rises in the estimation of God's people, in the same degree will the feelings of the Church and her Head harmonize with regard to the means to be employed for the salvation of our world. Though the ministerial office is not duly appreciated, the voice of the church is that it must be sustained. And the great question about the qualifications of the ministry demanded, I trust, is nearly settled. The Bible has always been explicit on this subject. It requires eminent holiness, eminent attainments in knowledge, and a happy exemplification of all the Christian graces combined. The church has always acknowledged the importance of piety in her ministers, but many of her branches at least, have not fully appreciated the worth of education.—But a change on this point has been rapidly going forward till the sentiments of all Christians, in the more favored parts of our land, coincide with what we conceive to be expressed in the word of God. The schools, academies, and colleges that are multiplying among all denominations of Christians for the purpose of raising up an educated ministry, proclaim the decision of Zion to be, 'The priest's lips should keep knowledge.' Christians generally show this sense of the importance of an educated ministry another way. They choose a man of education to break unto them the bread of life. However much they may have once eulogized the primitive disciples, in opposing education, if their pulpit is vacant, they go to the seminary rather than the fishing nets for their supply. They will be content if haply they meet with a Newton or a Fuller, who, by his natural superiority and wonderful application, has obtained in reality what is too often possessed merely in name. But generally, Christians, if in favorable circumstances, will not be satisfied without a minister of thorough education. If any are to labor in the vineyard of the Lord, who have enjoyed but limited advantages, they choose to have them pass away from them to some missionary station, or to some church that cannot obtain an educated man. But ought

this so to be? While Christians are choice in selecting for themselves, ought they to be careless about the supply they send to the destitute? Shall they hand over to the Lord Jesus to execute his great commission to the church, those whom they will not employ in their own service? No—this will never do. It will not be safe for the church thus to betray unto the Lord her selfishness and present her worthless offerings unto him. Wherever the ministry is needed, it is an able, educated ministry that is called for. If any distinction is made in favor of one place rather than another, the destitute parts of our own country and the shores of heathenism demand the ablest and best men the church can furnish. They demand men of strong common sense, who can read human character, discover the secret springs by which men are moved, and rightly divide the word of truth, giving to every man his portion in due season. They demand ministers of ardent piety; men whose love to the Saviour and to perishing souls is so strong that they can joyfully part with all the privileges of a Christian land, and move amid all the horrors of paganism, if so be they can preach Christ and him crucified. They demand men of the first talent and acquirements, who can translate the Bible from one language into another, ferret out and expose the errors of false philosophy, and teach the deluded heathen a more excellent way. Thus we see the Bible, the voice of the church at home, and the work of the missionary abroad, require a pious, devoted and well-educated ministry. Such a ministry it is the object of the American Education Society to raise up. The object is great and noble. It gives this Society a prominent place among those benevolent institutions of the church, which are the glory of the age. It rises up not only to obey the injunction—'Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest,' but also to prove its sincerity in thus praying. The object, when fully understood, no Christian can oppose. It is true, prejudices have existed against it as against every good institution, but these are fast dying away. Never were the friends of the Education Society so numerous and powerful as at this moment.

ORANGE COUNTY EDUCATION SOCIETY, VERMONT.

Its Annual Meeting was held at Thetford, Sept. 22, 1835. At this meeting, the Rev. Dan Blodgett, one of the Vice Presidents, presided. After prayer by the chairman, and attending to the Reports of the Secretary and Treasurer, the following resolutions were discussed and adopted, viz.

1. *Resolved*, That the Society whose anniversary we hold to-day, lies at the foundation of all our efforts to supply our own country and the world with ministers of the gospel.

2. *Resolved*, That without a *pious, learned, efficient, and self-denying* ministry, the waste places of Vermont cannot be built up.

3. *Resolved*, That in view of the destitution of ministers in our country and the world, it becomes the serious duty of pious men in the other learned professions, as well as the pious young men in the land, to inquire, whether the Lord is not calling upon them to prepare to enter his vineyard as preachers of the gospel.

4. *Resolved*, As delegates from the churches in Orange County, that we will use our personal influence to have town Education Societies formed, auxiliary to the County Education Society.

BARNSTABLE COUNTY EDUCATION SOCIETY.

THE annual meeting of the Education Society of Barnstable county, was held at West Barnstable, October 7, 1835. The meeting was interesting, and calculated to give a new impulse to the Education cause in this region. The following resolutions were offered, and sustained by appropriate addresses.

Resolved, That the intimate connection, which the American Education Society sustains to all other benevolent institutions, calls for it from all our churches, the most liberal patronage.

Resolved, That as a great increase of ministers is needed, to preach the gospel to every creature, greater efforts ought to be made for the conversion of young men, and of children in the Sabbath school; and that their attention should be early directed to this subject.

Resolved, That the urgent calls for faithful ministers ought to excite to greater efforts to bring forward young men of suitable talents and piety, to be educated for the ministry.

The following is a list of the officers.—Hon. Elisha Doane, of Yarmouth, President; Wm. Fessenden, Esq. of Sandwich, Vice President; Rev. Chas. S. Adams, of Harwich, Secretary, and Dea. Joseph White, of Yarmouth, Treasurer.

These with three others, Rev. John Sanford, Rev. Caleb Kimball, and Rev. Isaac Briggs, constitute the board of directors.

GLASGOW THEOLOGICAL ACADEMY.

From the Scottish Congregational Magazine, for May 1835.

A PUBLIC meeting with reference to this valuable institution, was held in George Street Chapel, Glasgow, on Tuesday evening, the 7th of April, being the first of a series of deeply interesting meetings, by which was celebrated the twenty-third Anniversary of the Congregational Union of Scotland. Although similar meetings in connection with the interests of the academy have been frequently held in Edinburgh, this was the first attempt in the "western metropolis," and we are happy to find it was successful. There was a good attendance. The chair was taken by Dr. RUSSELL of Dundee, who commenced the services of the evening by giving out a part of the 132d Psalm. Mr. Arthur of Helensburgh engaged in prayer.

The Chairman in addressing the meeting said, that they had met on that occasion to hear the Report of the Academy for the last year, and to stir up each other to renewed exertion on behalf of that Institution for the year on which they were entering. "The importance of the gospel ministry," said Dr. Russell, "is acknowledged by all; and it is to this department of the Christian system that our attention is now particularly directed. We have the example of the Apostle Paul in setting a high value upon the important results that arise from the exercise of the Christian ministry. He delighted to think of it, to speak of it, and to discharge the duties of it. He had every day a growing sense of its importance, but he never so solemnly perceived this, as when in the immediate prospect of martyrdom. In the last letter he wrote to Timothy, he repeatedly calls upon him to discharge sedulously and faithfully the duties of the office with which he was invested. He refers him to the case of some who had become apostates, 2 Tim. i. 15; and when he turns from them, it is to urge upon Timothy the admonitory exhortation, 'Thou, therefore, my son, be strong in the grace that is in Christ Jesus.' It was by this he was to be preserved, and not by any thing that made him to differ from others. And then he goes on to say, 'And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' The Apostle delighted to preach to all. He preached wherever he could get men to hear him; but he refers here particularly to the instruction of those who were to instruct others. He refers to them as a distinct class, in one sense, though in another,

they were only brethren, partakers of the common blessing, and of the common hope. Respecting them, he goes on to say, 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully.' The man that strives must do it without any thing that can entangle him. The apostle represents him as called to give to the work his undivided energies; and when circumstances so happen as to render this impracticable, his engaging in any other employment is regarded as a thing to be submitted to from necessity, not as a thing in itself desirable. Such laborers are described as men set free from carefulness, and who, as thus set free, may be expected to grow in knowledge and in holiness. Thus wrote the apostle in the near prospect of death; urged by an anxious desire that when he should be no more, the gospel might continue to be faithfully and efficiently preached, and that teachers might be raised up, qualified to communicate to others the tidings of mercy. The more attention that is paid to this, the more shall the churches of Christ prosper. By taking care for the proper education of Christian pastors, the church is enabled to advance as the state of the community and the changing times require; and thus Christianity is made to keep pace with the progress of nations, and so to tell in a variety of ways upon the state of the world." The Rev. Dr. concluded by applying these remarks, with his usual forcible and impressive eloquence, to the case of the institution on whose behalf the meeting was assembled. He then called upon Mr. Cullen, the secretary, to read the report for the last year. The account given in the report was of the most gratifying and animating nature, but we forbear giving any abstract of it, as it is to be printed, and will be circulated with some future number of this magazine.

The first resolution was moved by Mr. Carlile of Belfast. He said he should not trespass on the attention of the meeting for any length of time; but though called on, unexpectedly, to address them, he could not sit down without expressing, in a few words, the high gratification which it afforded him to be present upon that occasion. It was an interesting fact to him, that the oldest Congregational minister in Ireland—the father of their body there, and the man to whom, under God, he (Mr. Carlile) owed his conversion, his introduction to the ministry, and ultimately his success in the gospel,—had pursued his theological studies under the direction of one of the venerated tutors of this institution. He said he rejoiced to think that he had to propose that the report which they had just heard, should be printed, and he hoped it would be extensively circulated, not only in this country,

but through England and Ireland: for it was the circumstance of his having obtained possession of one of their former reports, that was the exciting cause of the establishment of a similar institution in his own country. They had, indeed, before this, possessed a theological academy, but it was not upon strict Congregational principles, and therefore not such an one as he and his brethren could cordially support. He rejoiced in the prospect of the publication of this report, because he thought that it could not be circulated to the extent he hoped and expected it would be, without having a felt influence upon the theological institutions throughout the nation at large. Mr. Carlile then pronounced a warm and affectionate eulogium upon the merits of the respected and honored tutors of the academy, alluding especially to the benefit which had accrued to the cause of truth in Ireland from the writings of Dr. Wardlaw on the Socinian controversy; and concluded by moving that the report be received, adopted, and printed.

This motion was seconded by Dr. Matheson of Durham, one of the deputies appointed by the Congregational Union of England and Wales, to visit the churches in America. Of his long and most valuable speech, we are happy in being able to present our readers with the following abstract.

"Before presenting the statements expected this evening, allow me to express my dissatisfaction with that part of the report which declared a balance in the Treasurer's hand. You ought to be in debt, Sir. The present state of our country, both as it relates to home and foreign service, requires that a far greater number of pious and talented young men should be in training for the Christian ministry, than are now in our schools. We ought to be prepared to make aggressive movements, if we are to do our duty to the Head of the church. I hope that next year the number of students will be so great, as to fill your room, and more than expend your funds; and that your additional claims will be met and responded to in a spirit somewhat analogous to that of our American brethren. The Secretary of the American Education Society, the Rev. Dr. Cogswell, told me, that if one or two, or five hundred young men were immediately to present themselves, possessing the requisite qualifications, they would receive them all. I asked him how it would be possible for them to raise money to educate so many additional young men. His reply was, 'Give us the men, and we shall soon have the money.' We are not doing our duty either to ourselves, our country, or our God, until we manifest this sort of spirit.

"So manifold are the facts regarding the state of matters in America, which our excellent opportunities of obtaining the most

authentic information enabled us to collect, that I scarcely know where to begin.—One remark regarding education in general. Having ascertained the proportional number attending ordinary schools in the United States, I find, on comparison, that a much greater number of the young are being educated there, than in this country. In some of the older States, double the number are receiving instruction as compared with this country. No uniform system of supporting schools obtains. In some of the States, the income of the schools is partly or wholly drawn from the State fund; in others it is raised by a direct tax upon the population; in others by voluntary contribution; and in others by the proceeds of lands originally set apart for the purpose.

Colleges.

"We have at present, however, more to do with the colleges and theological institutions of that land. Perhaps amid all the changes and improvements of that singular country, nothing is more extraordinary than the rapid and brilliant progress of her institutions for learning. A late writer indeed affected to find no symptoms there of the cultivation of mind, or the extension of learning. Surely the fact, almost universally true, of parents manifesting the utmost zeal to impart to their sons the best education their colleges afford, is some evidence that they value learning, and that the country is not quite so barbarous as its detractors have represented. It were extraordinary indeed to find the following true of a nation of savages!

"In the year 1775 there were 10 colleges.

From 1775 to 1800 were added 13.

" 1800 to 1814 " " 11.

" 1814 to 1834 " " 36.

So that there are 70 colleges, nearly all in a prosperous condition, spread over the length and breadth of that enterprising country. In these colleges there are 5,500 students.

"But there are various-important peculiarities in these colleges to which I wish we could present something analogous in this country. Before stating them, I must premise that my observations are confined at present to the colleges—the strictly literary institutions apart from the schools of theology. Now all the colleges in the United States, with the exception of Harvard University under Unitarian direction—four under Roman Catholic direction—and one founded by Mr. Jefferson, *i. e.*, all with the exception of six, are under direct and decided Christian influence. I do not mean that a decent reverence is manifested for the Bible, or that prayers are stately read, or that thirty-nine articles of faith are solemnly subscribed—we know that all these may be, without one particle of truly religious influence. I mean that in all these institutions, with the exceptions

named, the presidents are ministers of the gospel, holy men of God, and that *all* the professors must be Christian men. The evidence of heartfelt piety is generally held as an essentially requisite qualification in the occupant of any professor's chair. What an important bearing must this fact have upon the destinies of that great country! Already its effects are seen in the revivals within the walls of colleges, and in the consecration to the cause of Christ of young men from the first families in the country, who are devoting their talents, influence, and property to the work of preaching the gospel, at home or abroad.

"In addition to the foregoing, there are schools of medicine, containing about 1,500 students,—and of law, containing about 500. Many of these are under Christian influence.

Schools of Theology.

"Perhaps there never was a country placed in circumstances at all similar. An immense territory—a heterogeneous population, and an unparalleled increase arising from immigration. It is held as within the truth to say that the increase of population natural, and by immigration, amounts to 365,000 a year. Many thousands from the old countries are ignorant, bigoted, and degraded. They must be taught or perish. From the extent of ground, covered by much of the rural population, a minister cannot act upon many hundreds. Thus to supply vacancies occasioned by death, and to instruct the new comers and increasing population, especially so situated, an immense demand for faithful and qualified preachers of the gospel was created. Christians in the older States saw this, and felt the necessity for unprecedented exertion. The crisis could only be met by gigantic efforts, and blessed be God they have been put forth. In 1808, there was not, properly speaking, a theological academy in America. The young men were accustomed to go through the curriculum at the colleges, take out their degree, and then to go, six or eight together, to some venerable and eminent minister, under whose direction they studied theology. This, however, was an uncertain and irregular method, and the necessity became apparent to call forth the liberality of Christians, for the consolidation and extension of plans for the training of Christian ministers. The results are, that from 1808 to 1834, *twenty-one* theological institutions have been reared; all, with one exception, evangelical, and containing eminently devoted men, both as instructors and pupils. In these 20 evangelical institutions, there are students, 315 Presbyterian, 231 Congregational, 120 Episcopalian, 98 Baptist, 86 smaller sects, including Dutch Reformed, Evangelical Lutheran, &c. The Methodist Society have lately introduced a course of study among their young men

who are to be fitted for the ministry, the number of students unknown.

"When the names of Dr. Alexander and Dr. Miller of Princeton, Dr. Woods, professor Stuart, and Dr. Skinner, of Andover; Drs. Beecher, Taylor, and others are mentioned, the public have a sufficient indication of what doctrines are taught. There is every reason to hope that all the young men just mentioned are truly regenerated. They have completed their college studies, and afterwards they spend three years in a theological academy. There have been obtained for these theological seminaries during the twenty-five years of their existence, 60,000 volumes. These are exclusive of the college libraries.

"Perhaps greater attention is now paid than formerly, to the extent of the young men's studies. If the ministry is to elevate the character of the people, the ministers must receive a thorough education, and it is the prevailing impression that instead of sending inferior men to the far West, men of the finest and most cultivated minds should proceed thither, to mould and consolidate society.

"One striking characteristic of their young men is the possession of a missionary spirit. When the Home Missionary Society (which has 672 educated missionaries in the field,) wants ten or twenty men to supply the destitutions, not of many generations, for there are none such in America, but of one or two years standing, they apply to the senior classes in the theological institutions. These young men do not ask whether the congregations are large, the salaries are good, or the society pleasant; but hearing of destitution, they say at once, "We go." So that at this moment some of their best men are laboring in the newly settled West. A man without a missionary spirit, Sir, is not fit to be a minister; and when I tell you that half their rising ministry are the fruits of revivals, and that a missionary spirit so generally pervades them, you will join with me in saying that we cannot but hope great things for America and the world.

Education Societies.

"These Institutions are peculiar to America, and are perhaps less understood in this country, than some of their other Societies. They have no relation to common schools—a department which their name would indicate to an English ear. It was found when revivals became general, that the Lord brought into his church, a multitude of young men of talent and ardor, who earnestly desired to consecrate themselves to the cause of Christ, in the ministry of the gospel. But many were unable to support themselves during the long course of study required by Presbyterians, and Congregationalists, and others. Some had to go to a preparatory academy

for two years, and all who had not been at college, were required to attend one four years, and afterwards a theological seminary for three years. Hence from seven to nine years are expended in preparatory studies. The necessity of the case gave rise to education societies, by which young men are supported while pursuing their studies in the various colleges and seminaries throughout the Union. But these societies do not confine their attention to home wants; they are always rejoiced when any of their beneficiaries determine to go to the heathen. Indeed, as we shall see in a moment, there is actually a premium affixed to consecration to this work. They proceed upon a broad basis—the basis of the apostles—the basis of the Saviour's command, 'Go ye into *all the world*,' and they are prepared to receive all suitable individuals who are willing to labor at home or abroad.

"THE AMERICAN EDUCATION SOCIETY is the largest and most important. It is not confined to one sect, but as the secretary told me, it receives *all* evangelical and gifted young men, whatever may be their denomination. Each young man before he is received, undergoes a most rigid and scrutinizing examination, not only as to his personal piety, which is essential, but as to his mental qualifications. There are examiners in almost every State, consisting of a few of the most eminent clergymen. As a proof of the liberal and non-sectarian character of the institution, Bishop McIlvaine of Ohio, an Episcopalian, is one of the examiners, although the Society is chiefly supported by Congregationalists and Presbyterians. This Society is educating 912 young men for the ministry. The Assembly's Board of Education, connected with the General Assembly of the Presbyterian church, an exclusively denominational institution, has 612 under its charge.

"The Northern Baptist Society has 250. The Episcopalian, German Reformed, Lutheran, &c. &c. have also a considerable number. The whole number at present being educated by these societies, expressly for the Christian ministry, is 2,000. These are exclusive of a very large number who are paying the expenses of their own education, and who are equally pious and promising. Many of them, of course, are in the preparatory academies,—others in the colleges,—others in the theological institutions. How delightful to contemplate this amount of mind, of renewed and sanctified mind—all bearing upon the one great object of spreading the glorious gospel of the blessed God!

"Dr. Matheson then described the Manual Labor Institutions, in which two or three hours' labor per day, either in agricultural or mechanical operations, is not only conducive to the health of the students, but, in a country where labor is so valuable, pays half the expense of their educa-

tion. Health seems to have been the first inducement to establish them, and in this they have succeeded admirably. It has also been found that young men of respectable families, whose parents were extensive land-owners, and yet could ill spare ready money, have been able to pay for their own education with comparative ease. By this means also, the ability is given to educate double the number of young men for the ministry. The expense of one Institution for a year, was 55,213 dollars, and the value of labor, 26,268 dollars—more than one half. This fact is accounted for, 1st, by the value of labor; and 2d, by the fact that a young man can be boarded and lodged for one and a half dollar per week. There is a prevailing wish to raise the tone of feeling among all young men preparing for the ministry. And the plan adopted is not to make them charity students, but to *lend them* the sums expended in their education. So they give the Society a note of hand, pledging themselves, that if, in the providence of God, they are placed in a situation enabling them to do so, they will repay the whole sum without interest. This note is cancelled if they devote themselves to the work of Foreign Missions. Many of the young men have already repaid the Society. Not having to contend against the withering and paralyzing influence of a dominant sect, the ministers there are better paid, than the average of those in this country who are not connected with the national establishment. They are thus sooner enabled to refund the expense of their education. Of course, the money repaid is expended in the education of others. In this way, too, they keep improper young men from applying to them. No man wishing to be a lawyer or a physician, would apply to any Education Society; for the moment he changed his professed object, and relinquished studying for the ministry, he would be bound in honor to refund all expenses to the Society.

"The Rev. Doctor then spoke to the following effect:—'I had the pleasure of witnessing the annual commencement at Andover Theological Seminary. I was struck with the vigor and cultivation of mind, discovered by the various students who engaged in public exercises. They were obviously men prepared for any exigency. Of thirty-six who departed from the Institution on that occasion, having finished their studies, nine devoted themselves to foreign missionary work; one of them, a young man in possession of a fortune of thousands of dollars. The missionary spirit had been cultivated during the whole of their residence in the academy. They had held meetings once a fortnight or month, to contemplate the moral map of the world, and to gather and impart whatever information they could obtain regarding its condi-

“‘I spent some time with the son of the well known Dr. Dwight in New Haven, the seat of Yale college. He is not connected with the college. As there are 500 students there, I naturally presumed that a small town of 14,000 inhabitants would feel the demoralizing influence of the presence of so many young men from all parts of the country, preparing for the various professions. You may judge of my surprise, when he assured me that it was not so. The reasons he gave were—

“‘1. The strictness of the rules, and the uncompromising integrity of the faculty. One instance of profligacy would for ever expel a man from the college, and would, as a consequence, ruin his professional prospects for life.

“‘2. The powerful moral influence of a body of decidedly Christian professors, and of upwards of 250 pious students, many of them men of superior intellectual energy and attainments. Those who *would* break out, dare not; they could not bear the reproach of those intellectually and morally superior to themselves.

“‘I must conclude by mentioning one incident. At a meeting in Boston of the Northern Baptist Education Society, my friend Dr. Reed being present, and finding they were in debt 2,000 dollars, told them he was sorry to find it so, and that they ought not to separate without clearing it off. They hesitated. He said, if you will among you make up nineteen scholarships, I will subscribe the twentieth. This was the commencement; and before the meeting was dismissed, *forty-five* were subscribed for. We may learn from statements like these. I do believe, that if Christian churches at home would do as they ought and might, not only our own country, but the whole world, would ere long be evangelized.’”

The second motion was proposed by MR. ALEXANDER of Edinburgh. His address was devoted principally to a statement of what he had seen and heard respecting the universities and theological institutions of Germany, during a recent visit to that country. This statement laid open a view of things in that country, diametrically the reverse of that given by Dr. Matheson regarding America. If, in the one country, there was hardly an instance of a college that was not under decidedly Christian influence; in the other, there was not perhaps one that was not more or less under not only an unchristian, but a positively skeptical influence. In Halle, out of ten theological professors, there are only two, or at most three, who are believers in the inspiration of the Bible; at Leipzig, if we except Rosenmüller, who is hardly an exception, inasmuch as his sentiments are doubtful, there is not one; and even at Berlin, where religious influence is

more felt than in any of the other colleges of Germany, it is believed that only a very small proportion of the teachers of theology, take the evangelical side. The effect of all this on the students is, as may be expected, of a most injurious and destructive nature. Their very appearance is almost that of a set of desperadoes; and their conduct is fearfully in keeping with their looks. The most irregular habits, and the most demoralizing pursuits, are common even among the students of theology. The speaker illustrated these statements at some length; but at the same time expressed his hope that an improvement was beginning to take place. The exertions of Dr. Tholuck at Halle, and of professors Neander and Hengstenberg at Berlin, were beginning to be felt, and it is to be hoped that the young men to whom these excellent individuals have communicated correct views of scriptural truth, will be eminently useful in counteracting the influence of that awful torrent of impiety and infidelity, which has been overflowing the land of the Reformation for so many years with its poisonous waters. Mr. A., in conclusion, exhorted the meeting to rejoice that the Institution they were called upon to patronize, was one which not only sought to guard against the entrance into its classes of any but pious young men, but which was also presided over by men who would communicate instruction in such a way as at once to inform the understanding, and improve the heart,—at once to fit for public duty, and maintain in undiminished vigor, the fervor of private devotion. He concluded by moving that the thanks of the meeting be given to Mr. Ewing and Dr. Wardlaw, for their efficient and disinterested services as Tutors during the past year.

The motion was seconded in a short, but neat and suitable speech, by Mr. Gowan, one of the late students. The chairman then addressed both the Tutors, and conveyed to them in very appropriate terms, the thanks of the meeting. Mr. Ewing and Dr. Wardlaw, in reply, gave a most pleasing testimony to the talents, assiduity, and good conduct of the students during the past year; and expressed the high gratification which it afforded them to watch over them and labor among them. Dr. W. in the course of his address, took occasion to allude to the interesting details of Dr. Matheson, as tending to vindicate the character of injured, insulted, slandered America. ‘She appears,’ said he, ‘to be doing what is indeed wonderful in the extreme; and never, until a principle of liberality, like that mentioned by Dr. M., be universally adopted, can the voluntary principle have fair and full play.’ Dr. W. then corroborated, from the testimony of Dr. Woods of America, some of the statements which had been given, respecting the willingness

with which Christians in that country give of their substance to the service of God.

A vote of thanks to the office-bearers, and to Dr. Russell for his conduct in the chair, closed the business of the evening.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, Jan. 13, 1836. Appropriations for the quarter were made to beneficiaries in various institutions as follows :

	Former Ben.	New Ben.	Total.	Am't Ap.
16 Theol. Sem's,	150	7	157	\$3,213
27 Colleges,	380	13	393	7,691
64 Academies,	177	41	218	3,670
107 Institutions,	707	61	768	\$14,574

Of the above, the Presbyterian and Western Education Societies, made appropriations as follows :

	Former Ben.	New Ben.	Total.	Am't Ap.
11 Theol. Sem's,	41	5	46	\$ 942
16 Colleges,	152	5	157	2,974
36 Academies,	98	27	125	2,482
63 Institutions,	291	37	328	\$6,398

The above appropriations are larger, by about one thousand dollars, than they were the quarter before. The importance of this Society and the necessity of making greater efforts to sustain it, will be obvious to all, upon suitable reflection. The friends of Christ and of mankind are earnestly requested to ponder with deep seriousness, the following facts and considerations.

1. The preaching of the gospel is the grand instrument which God employs in the salvation of men. 2. There are, in the United States, between three and four thousand churches of the different evangelical denominations, which are destitute of the settled ministry, and at the least calculation, six millions of people, who are either not at all, or but very partially, supplied with the means of grace; and in other lands, there are six hundred millions who have never yet heard the glad tidings of mercy through a crucified Redeemer.

3. To supply merely the increase of population in the United States, which is about four hundred thousand a year, allowing only one minister to a thousand souls, and also the removal of ministers by death, which are about one hundred and fifty every year, would require annually five hundred and fifty ministers. 4. Between two and three thousand ministers of suitable qualifications, in addition to those now in the field of service, might immediately be employed in the pastoral and missionary work in the United States alone, could they be procured. Home Missionary Societies are greatly retarded in their progress for want of laborers. 5. Foreign Missionary Societies are in danger of disastrous delays, if not of being brought at once to a stand, in their operations, for want of a sufficient number of men to be employed as missionaries. Such is the demand for efficient ministers of the gospel. 6. To assist in meeting this demand, is the great object of the American Education Society. It affords limited aid to indigent pious young men while preparing for the ministry, in a way to strengthen their motives to personal efforts, and promote their intellectual and moral energy. 7. It has assisted in all, more than two thousand four hundred young men while pursuing their studies, and there are now in the ministry, rising of seven hundred who were once under its patronage. It is furnishing assistance the present year to eleven hundred beneficiaries. 8. A large number of hopefully pious young men are found—the fruit of revivals of religion, and of the blessed instruction which is so extensively given in Sabbath schools and Bible classes—possessing promising talents, who are restrained only by their indigence from obtaining an education for the ministry. 9. It is believed that prayer,—servent, importunate, persevering, believing prayer—offered in the family circle, in the social meeting, at the monthly concert, on the Tuesday immediately succeeding the first Monday of every month, and at the annual concert of prayer on behalf of colleges, will be effectual to the conversion of multitudes of young men, who will ultimately become preachers of righteousness. 10. Nothing

now seems to be necessary, to secure in a short time a host of faithful laborers for the harvest, but the funds requisite for meeting the necessary expenses of an education. These are much wanted. To enable the American Education Society to carry forward the large number of young men who are now under its patronage, and to encourage others who are constantly applying for aid, much larger sums must be contributed than have ever been paid into its treasury. 11. The Society is now in debt to the amount of *seven thousand dollars*, and this debt is accumulating. 12. But why is the Society in debt, and why is the debt accumulating? Because the Directors of the Society cannot say to the young men under patronage—no further assistance can be afforded; you must give up your hope of bearing the messages of salvation to perishing sinners, and return to your former occupations. The Board had given a pledge to sustain them, and they must redeem it. Other young men, too, of good talents, who it was believed had been converted, and inspired with a desire to preach the gospel, solicited aid and received it. Could assistance be refused? No. The Directors dared not refuse it, in consequence of the loss of souls which might be occasioned thereby, and the fear of incurring the displeasure of the church, and also the displeasure of the great Head of the church. 13. And now they call on the Christian community for means to enable them to meet their engagements. They do this in confident expectation of receiving the assistance needed to relieve them from their embarrassment. 14. To those who may be disposed to afford assistance, the following methods are suggested. 1. Let persons who have the means, make donations to the Society, as the Lord has prospered them. 2. Let those who can do it, establish temporary scholarships, or make themselves life members of the Parent Society, or some Branch, or Auxiliary Society. The sum of seventy-five dollars a year, subscribed with a view of being continued for seven years, constitutes a temporary scholarship, with which the Directors will aim to bring forward one minister of the gospel. Forty dollars paid by a clergyman,

or one hundred dollars paid by a layman, constitutes an honorary life membership. Ministers have frequently been made life members by ladies and gentlemen of their parishes. 3. Let the treasurers of Education Societies make as large collections as possible, and remit them immediately to the Parent Institution. 4. Let ministers present this subject to their people, in the way they may deem most expedient for the benefit of the object. 5. Let all who have a heart to pray, remember the American Education Society at the throne of grace, that their prayers and alms may ascend as an acceptable memorial before God. And may He who hath the hearts of all men in his hands, incline those who possess the silver and the gold, to contribute liberally of their substance to this all important object.

Rev. Mr. Nash's Report.

To the Secretary of the American Education Society.

THE commencement of another year is adapted to impress on our minds, a sense of the shortness of life, and to lead us to solemn self-examination. As we think of numbers of our fellow-laborers, who began the last year with us, and who have since been hurried to their last account, some of them in the midst of their days, we cannot well avoid the feeling, that what we do on earth for Christ and his cause, must be done quickly. The impression of this truth on my own mind, has indeed been faint to what it ought to have been. Still I trust I have not wholly lost sight of it while making my best efforts for the Education cause. Since my last report, I have been enabled to labor without interruption. I have usually visited two congregations, and, in several instances, three, on the Sabbath, and presented to them the claims of the Education Society. This travelling from one congregation to another on the Lord's day, is by no means a thing in itself to be chosen. I feel and lament the tendency of so doing, to secularize holy time. But I know not how it can be consistently avoided. Experience hitherto has proved, that in behalf of the Education Society, to say nothing of any other benevolent institution, if its claims have not been presented by a special agent, comparatively little has been done in their favor. But so few are the agents employed by this Society, that if only one congregation can be visited on a Sabbath, in very many places, the people will seldom or never be addressed by an agent. If then the whole community needs to be called to take

part in this momentous concern, and if agents must not be multiplied beyond a very moderate extent, and on these points there is surely no room for reasonable doubt, it obviously becomes a work of necessity for those who are employed, to travel from one parish to another, during the hours of sacred rest. Shall it be said that our cause may be pleaded with success on other days of the week? Experience proves, that we cannot, in this manner, act on the public mind with the desired effect. Many persons, to say the least, even of those who are favorably disposed towards benevolent institutions, are too much engrossed with their secular pursuits, to turn aside from them on week days, and listen to addresses in favor of those institutions. Hence the conclusion, that if their claims are to be presented in our congregations with the desired effect, it must, for the most part, be done on the Sabbath.

During the last quarter, with the exception of the first Sabbath in January, my time has been employed in the counties of Litchfield, Tolland, and Windham. Though the population in the first of these counties has long been distinguished for intelligence, good order and the patronage of benevolent institutions, still it is no injustice, to state that in times past, the Education Society has not in general, received the attention it deserves. At present, however, there are evident marks of a change for the better. Persons of intelligence and influence, regard this Society with more favor, and assign it its proper place among kindred institutions. If at the time of my visit there, the contributions for it were not great, they were, in all instances respectable; and, what is matter of encouragement, for the most part, considerably above what they have heretofore been.

Though the congregations in the counties of Tolland and Windham, are in general small and comparatively feeble, still they manifested a commendable liberality in favor of this Society. Justice requires me to state, that in some instances the donations were such as fairly to entitle them to be held up as examples of Christian beneficence. Most of the time which I spent in these two counties, the state of the weather was eminently unfavorable to the success of an agent. In some instances, my operations were in great measure, or altogether defeated by the severity of the season. Still from the contributions in the places visited, it may be fairly estimated, that had the subject been presented in all the congregations in this section of the State, the amount collected would have been at least twice equal to that received for this object in any former instance. This is owing to the considerations, that the standard of liberality is more elevated, and the Education cause more justly appreciated than in times past.

On the first Sabbath in January, I presented the claims of the Education Society, to the people of my former charge in the town of Bloomfield, formerly the parish of Wintonbury; and the result has been both honorable to this people, and gratifying to the friends of the Society. Though their numbers and their means are comparatively small, and though they are destitute of a stated minister, having resigned their late pastor to the office of an agent in this Institution, they have just given 140 dollars to aid in the work of preparing young men for the ministry. May it be their happy experience, that the liberal soul is made fat, and he that watereth is watered also himself.

But though the tokens of increasing liberality just mentioned are cheering, it ought to be known, that the demands on the Education Society, are increasing faster than the supply. At the meeting of the directors of the Connecticut Branch, on the 30th of December last, more than fifteen hundred dollars was appropriated to seventy-three beneficiaries within the State, four of whom were new applicants for aid. This is a considerably larger sum than was ever before appropriated at one time by the same board. The prospect now is that the friends of the Redeemer in this branch, must not only continue, but increase their liberality, or it will ere long be under the necessity of looking to the Parent Institution for aid in sustaining its own beneficiaries.

But commendable as is giving for benevolent institutions, it must never be made a substitute for that spirituality, which is the life and soul of religion. It is to be feared that some find it more easy to give than to pray, to part with their property than their sins, and to talk fluently of the operations of benevolence, than to live near to God. To this cause may it not be ascribed, that he who travels up and down among the churches, meets with so few revivals of religion, and finds so much cause to sigh, and cry on account of the moral desolations of the land? A Christian observer of our times, cannot but feel that the spirit of giving, good as it may be, will never of itself avail to the conversion of the world; that before all men can be brought to Christ, there must be far more faith and prayer, that the standard of piety must be greatly raised in the church.

Rev. Mr. Mather's Report.

To the Secretary of the American Education Society.

ABOUT the first of December, I came into this State with the view of becoming permanently connected with the Maine Branch of the American Education Society. The two previous months of the quarter, were spent among the churches of Hamp-

den county, Massachusetts, and on a short agency in Vermont.

During the month that I have been in this State, my labors have been confined principally to the county of Kennebec. The churches belonging to this conference, are most of them small and feeble. A few, however, are otherwise. Those at Augusta and Hallowell, are somewhat large and able, particularly the former; and both truly liberal. The church at Winthrop, is next to these in size and wealth, and not at all behind them in the exercise of Christian benevolence. I was indeed peculiarly pleased with the liberal spirit manifested on the occasion of my visit among them. They cheerfully gave *more* than the amount which was stated to them as being their proper proportion. Farmington, a beautiful village, contains a church next in size and ability; but owing to peculiar circumstances, no general application was made to them for aid. A few individuals, however, contributed liberally.

With the exception of these four churches all in the county which have pastors, receive aid, I believe, from the Missionary Society. They are of course comparatively feeble. They were however, most of them, visited and addressed on the subject of the Society; and according to their ability, (nay, beyond their ability, many of them, if we make the contributions of the more wealthy churches in the land the standard,) cheerfully contributed to its funds. And I am happy to avail myself of this opportunity publicly to testify to the cordiality with which they received this cause. They felt its importance, and while they readily gave of their substance to carry forward the work, I feel confident that they prayed also, and will continue to pray, "the Lord of the harvest," that his blessing may attend the noble enterprise in which this Society is engaged. There are at present, between 60 and 70 Congregational churches in this State destitute of pastors. Whence are these churches to be supplied? Not from Andover evidently; for comparatively few from that institution ever find their way into Maine. Much less can they hope for a supply from institutions still more remote. Nay, they ought not to hope for pastors from these seminaries. There are other sections of the country, and other portions of the world, equally important, and equally demanding laborers, to which the men from these institutions can more conveniently go. From her own seminary, therefore must Maine hope chiefly for a supply of pastors. And from the present state of that institution, she need not hope in vain. Bangor seminary is taking its proper stand among the theological seminaries of the country. To the students of this seminary, mainly must the churches of this State look for their pastors. Now a large portion, if not the larger proportion of these students, are the

beneficiaries of the Education Society. With this fact in view they cannot but feel a deep interest in the prosperity of this Society. The resolution of the last general conference, I trust will be carried into effect. If not this year, they will hereafter certainly raise enough to educate their own young men.

Rev. Mr. Fowler's Disquisition.

ONE THOUSAND copies of the Rev. Orin Fowler's Disquisition on the Evils of Using Tobacco, and the Necessity of Immediate and Entire Reformation, have been presented to the American Education Society, by three members of his church, for distribution among the beneficiaries of the Society. The donation is hereby gratefully acknowledged.

FUNDS.

Receipts of the American Education Society, from Oct. 14th, 1835, to the Quarterly Meeting, Jan. 13th, 1836.

Boston, a friend in Park St. Church	50
Jacksonville, Ill. Mr. David B. Ayers	4 50
Stockdale, Ga. a Planter's family, by H. Hill, Esq. Boston	46 88
INCOME FROM FUNDS	1,112 22
AMOUNT REFUNDED	969 37

AUXILIARY SOCIETIES.

BERKSHIRE COUNTY.

[John Hotchkin, Esq. Lenox, Tr.]	
Pittsfield, Young Ladies' Benevo. Soc. to const. Rev. Horatio N. Brinsmade, L. M. of A. E. S.	40 00

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]	
Beverly, soc. of Rev. Joseph Abbott, thro' the agency of Rev. John M. Ellis	48 00
Wenham, Fem. Reading and Char. Soc. by Mrs. Abigail Foster, Tr.	18 22
Edmund Kimball, Esq. ann. subs.	5 00—69 22

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Amesbury and Salisbury, coll. in Rev. Mr. Towne's Soc. in those two towns, by Mr. William Chase	20 00
Andover, (West Par.) by Miss Jackson	12 50
Boxford, Soc. of Rev. John Whitney, by Mr. Charles Peabody, thro' agency of Rev. W. L. Mather	26 00
Haverhill, Ladies' Assoc. in the soc. of Rev. Mr. Whittlesey, by Mrs. Sarah R. Gale, Tr.	30 00
Ipswich, Ladies' Ed. Soc. in the 1st Parish, \$45 bal. of 5th pay't. and \$38 towards 6th pay't. of Temp. Schol. by Mrs. Ann S. Ward, Tr.	83 00
Newburyport, Ladies' Aux. Ed. and Miss. Soc. by Miss Ann Hodge, Tr.	6 63
Circle of Industry, 12th semi-ann. pay't. for the Newburyport Ladies' 1st Temp. Schol. by Miss Mary C. Greenleaf, Sec. and Tr.	37 50
New Rowley, Ed. Soc. in Rev. Mr. Braman's Cong. by Jeremiah Russell, Esq. Tr.	18 39
West Amesbury, coll. in Rev. Mr. Eaton's soc. by Mr. Jacob Kelly	15 44
West Newbury, coll. in the soc. of Rev. J. Q. A. Edgell, balance to const. him a L. M. of A. E. S.	30 27—280 73

FRANKLIN COUNTY.

[Mr. William Elliot, Jr. Greenfield, Tr.]	
Ashfield, Ladies' Assoc.	13 03
Gent. Assoc.	16 11—29 14
Buckland, Ladies' Assoc.	3 00
Gent. Assoc.	2 75—5 75
Conway, individ. by Dea. Christopher Arms	81 00
Do. do. do. do.	15 00—97 00
Charlemont, Ed. Soc.	4 23
Deerfield, 3d Cong. Soc.	31 51
Heath, Ephraim Smith, Esq. by S. Maxwell, Esq.	2 00
Rev. Moses Miller	2 00—4 00
Leverett, Cong. Soc.	9 00
Shelburne, Ladies' Assoc.	17 82
Gent. Assoc.	7 37—25 19
South Deerfield, Fem. Ed. Soc. by Miss Selina Corby, Tr.	13 25
Warwick, Trinitarian Society	5 25
Wendell, Benevolent Assoc.	4 00
Estate of Thankful Bardwell, as a donation, by Dr. George Rogers, Ex.	13 20—17 20—241 55

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Belchertown, Brainerd soc. by W. A. Reed, Tr.	1 25
Chesterfield, Mr. Melvar Burnell	1 00
Hadley, bequest of Dea. Elisha Dickinson, by Mrs. Azubah Dickinson, Executrix	100 00
Gen. Benev. Soc. by Mr. Elijah Smith, Tr.	150 00—250 00
Northampton, Mr. William Clark, Jr.	37 50
Edwards' Church Benev. Soc.	19 79
Williamsburg, Ladies' Ed. Soc. towards const.	40 00
Mrs. Desire Mahow, a L. M. of A. E. S.	18 71
One fifth of coll. at the ann. meeting	250 00—618 25
Pr. the disposable funds of Hampshire Ed. Soc.	

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Brimfield, contribution in Rev. Joseph Fuller's soc.	47 94
Chester, cont. in Rev. Mr. Alvord's soc.	12 50
Ludlow, Ladies' Association	9 90
Gent. Assoc.	14 34—24 24
Longmeadow, Fem. Benev. Assoc.	17 11
Gent. Assoc.	19 00—36 11
West Springfield, (First Parish)	50 00—170 79

MIDDLESEX COUNTY.

Cambridge, Fem. Benev. Soc. by Miss Susan Munro, thro' Rev. Dr. Holmes	2 63
Cambridgeport, Sab. School Miss Soc. in Rev. Mr. Stearns's Cong. \$10 of which to const. him a L. M. of A. E. S.	44 50
A Friend	1 00—45 50
Charlestown, soc. of Rev. Dr. Fay, additional	1 00
Soc. of Rev. Mr. Crosby, \$80 of which to const. Rev. Jared Curtis and Rev. Asa Bullard, L. M. of the A. E. S.	96 25—97 25
Medford, Mrs. Teel, to const. Rev. Levi Pratt, a L. M. of A. E. S.	40 00
Newton, Dea. Benj. Eddy	2 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
Ashby, individuals	17 55
Bolton, do.	15 13
Boxborough, do.	18 00
Dunstable, do.	11 14
Fitchburg, do.	43 46
Young Men's Ed. Soc. by Benj. Snow, Jr. Tr.	24 50
Groton, individuals	84 05
Harcord, do.	30 36
Leominster, do.	38 78
Fem. Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	18 08
Pepperell, individuals	92 56
Shirley, do.	5 28
Townsend, individuals	11 90
Westford, do.	31 81
	442 60
Deduct for printing Report,	3 65—438 95

Of this sum \$180 is to const. L. M. of the A. E. S. Rev. Joseph W. Cross, Boxborough, Rev. Joshua Emery, Fitchburg, and Mr. Jephthah R. Hartwell, of Groton.

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]	
Berlin, Rev. Mr. Clark's Soc.	10 00
Holliston, Maternal Asso. by Mrs. Nancy L. Fitz	1 00
Mariboro', individuals	11 60
Natick, Rev. Mr. Moore's Soc.	18 30
Northboro', Rev. Mr. Fay's Soc.	23 97
Wayland, Rev. Mr. Hyde's Soc.	10 00—74 87

CHARITABLE SOCIETY OF LOWELL AND VICINITY.

[Dea. William Davidson, Lowell, Tr.]	
Lowell, Ladies of Rev. Mr. Twining's Soc. on account Twining Temp. Schol. by Mrs. Olivia Fox, Tr.	75 20—776 40

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
Hanson, Ladies, to const. their pastor Rev. John Shaw, a L. M. of the Co. Soc.	15 00
North Bridgewater, Miss Lydia Edson, to const. Mrs. Paul Couch, a L. M. of the Co. Soc.	15 00
Mrs. Hosea Alden, by Mr. H. Packard	50—30 50

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]	
Grafton, Ladies of the Soc. of Rev. John Wilde	53 00

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]	
New Braintree, fr. the ch. by Mr. A. Newell	60 50
West Boylston, Reading and Char. Soc. by Miss Adeline Flagg, Tr.	10 75—71 25
	\$4,455 16

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]	
Augusta, John Eveleth, to const. himself a L. M. of Maine Branch	25 00
Daniel Williams, to const. himself a L. M. of Maine Br.	25 00
Bartholomew Nason, to const. himself a L. M. of Maine Br.	25 00
Rev. B. Tappan, to const. Rev. Jotham Sewall, a L. M. of Maine Br.	25 00
Elias Craig 15. John H. Whitwell 10	25 00
James L. Child 10. G. W. Shepherd 5	15 00
Wm. A. Brooks 3. Mark Nason 3. E. S. Tappan 2	8 00
Dea. John Means 10. R. H. Vose 5. James Bridge 5	20 00
Stephen Deering 5. Loring Cushing 5. Carlton Dole 4	14 00
G. G. Wilder 10. A. Reddington, Jr. 10	20 00
Isaac Hooper 5. S. D. Wing 5. I. T. Gilpatrick 4	14 00
Other individuals	18 50
	234 50

Deduct amount acknowledged in Nov.	128 00—106 50
Farmington, Jacob Abbot	10 00
Hallowell, Gentlemen's Schol.	94 00
Ladies' Schol.	75 00
Litchfield, Cong. ch. and soc.	10 31
Saco, Young Ladies' Ed. Soc.	17 35
Waterville, Cong. ch. and soc.	9 00
Wells, soc. of Rev. Mr. Oliphant	3 21
York Co. Conference of churches, by Rev. Stephen Merrill	15 00
Income fr. Funds	89 00
	\$429 37

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]	
Amherst, Soc. of Rev. Mr. Aiken, \$75 of which is towards Aiken Temp. Schol. by Mr. Aaron Lawrence,	86 87
Concord, Ladies, towards the Bouton Temp. Schol. by Miss Sarah Kimball	50 00
Dunstable, (Nashua Village,) Fem. Ed. Soc. for Nott Temp. Schol. 1835 & 6	150 00
Fitzwilliam, Fem. Ed. Soc. by S. A. Gerould, Esq. Tr. Cheshire Co. Aux.	60 00
Hampstead, individ. by Rev. John Kelly, thro' Mr. James Gibson	11 73

Marlboro', individ. by S. A. Gerould, Esq. Tr. Cheshire Co. Aux.	13 35
Nelson, Dea. Josiah Robbins, by Mr. Gerould,	1 00
Newport, a lady, towards const. the son of Rev. Mr. Woods, a member of the Ed. Soc. by Mr. Young,	1 00
Rochester, Fem. Ed. Soc. by Rev. Mr. Willey	16 20
West Boscauden, Fem. Ed. Soc.	6 79
Winchester, individ. by Mr. Gerould, Tr. Cheshire Co. Aux.	20 00
Merrimack County, Aux. Ed. Soc. by Dea. Moulton, Tr.	79 67
	\$495 61

Clothing.

West Boscauden, Fem. Ed. Soc. 13 shirts, 14 collars, 7 pr. socks, 1 pr. pillow cases.	
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NORTH WESTERN BRANCH.

[Mr. Elnathan D. Goddard, Middlebury, Tr.]

Bridport, Gent. and Ladies' Asso. by Rev. D. Lamb,	29 13
Brattleboro', (West Village,) collections	44 69
Berlin, Zechariah Perin, Esq.	50 00
Coventry, by Rev. I. Ingraham, of Brandon	3 00
Grafton, monthly concert,	10 00
Hinesburgh, Gent. and Ladies' Asso. by Wm. Hurlbert	11 26
Middlebury, Gent. Asso. 46 50. Ladies' Asso. 40 34	86 84
Ladies' Sewing Soc.	50 66
North Norwich, Church of Rev. S. Goddard, by Rev. John Richards, Windsor	10 00
Young lady in Rev. Mr. Goddard's soc. by Rev. John Richards, Windsor	10 00
Putney, M. Crawford 2. J. Grout 1	3 00
St. Johnsbury, 24 Cong. ch. and soc. by Mr. Fairbanks	17 76
Gent. Asso. 9 75. Ladies' Asso. 3 55, by do.	13 30
Townsend, monthly concert	6 32
Vergennes, Miss A. Sweet, by Rev. A. L. Lovell	1 00
Weybridge, Fem. Benev. Soc.	2 00
Westfield, by Rev. I. Ingraham	4 00
West Rutland, Cong. soc. by Rev. L. L. Tilden	14 00
Westminster, (West Parish,) to const. Rev. Preston Taylor, a L. M. of A. E. S.	40 00
Mr. Howes Hallet, to const. himself a L. M. of North Western Br.	40 00
Collections 4. A friend 2	6 00
Woodstock, a friend, by H. Hill, Esq. Boston	10 00
Cont. at Annual Meeting	19 10
Refunded by a former beneficiary of this Br.	15 00
[The following by Mr. C. W. Storrs, Tr. Washington Co. Aux. Ed. Soc.]	
Barre, Cong. soc. by Mr. N. Dodge, Agt.	12 20
Berlin, Cash for one pr. socks sold	50
Miss Roxanna Nye	50
Montpelier, Hon. J. Howes	1 00
Mr. C. W. Storrs, ann. sub.	3 00
Ladies' Sewing Circle, by Miss Mary A. Washburn, Tr. towards Hopkins Temp. Schol. and to const. Hon. Jeduthan Loomis, a L. M. of A. E. S.	100 00
Berlin, Hon. Charles Bulkeley, several lots of land, valued at	614 26
	\$1,189 26

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Cheshire, by H. White, Tr. New Haven Aux. Ed. Soc.	7 10
East Windsor, Benev. Soc. in Rev. Mr. Bartlett's Cong. by D. Chapin, Tr.	23 59
Ellington, coll. to const. Rev. Ezekiel Marsh, a L. M. of A. E. S. and of Ct. Br. by J. R. Flynt, Tr. Tolland Co. Aux.	70 00
Greenwich, Rev. Joel Mann's cong. by Mr. Mann	60 00
Hartford, Fem. Ed. Soc. by Mrs. L. B. Porter, Tr.	119 35
Norfolk, Mrs. Sarah Battell, by H. Hill, Esq. Boston	5 00
Ridgefield, Fairfield Co. by H. White, Tr. New Haven Aux. Ed. Soc.	34 66
South Cornwall, coll. in a small neighborhood, by Sarah Swift, Sec. and Tr.	9 00
Fem. Ed. Soc. by Minerva Judson, Tr.	18 00
South Coventry, collection	9 60
Somers, bal. to const. Ebenezer Clark, a L. M. of Ct. Branch	10 00
Vernon, sub. in part, by Rev. C. Humphrey	83 43
Wethersfield, monthly concert, by Dea. Stillman	15 00
Cong. church, by Chester Bucklev	80 00
Washington, Fem. Ed. Soc. by Electa Goodyear, Tr.	12 00
[The following by Rev. Ansel Nash, Agt.]	
Bloomfield, individ. \$30 of which is from Mrs. Ansel Nash, to const. herself a L. M. of Ct. Br. and \$40 of which is to const. Rev. John Bartlett, a L. M. of A. E. S.	140 00
Brooklyn, collection	50 85
Canterbury, (West Parish,) a collection	15 72
Columbia, individ. \$30 of which is fr. Jeremiah Barstow, to const. himself a L. M. of Ct. Br.	55 50
Ashford, (Eastford Par.,) individ. \$50 fr. Benjamin Bosworth, \$40 of which is to const. the Rev. Reuben Torrey, a L. M. of A. E. S.	76 62

Goshen, a contribution	23 44
Hampton, a collection	20 28
Killingly, (West Parish,) a collection	75 00
Ladies' Sewing Soc.	15 00
Litchfield, a coll. \$40 of which is to const. Rev. I. P. Hickok, a L. M. of the A. E. S. and \$30 fr. Mrs. Maria Talmadge, to const. Rev. Mr. Hickok, a L. M. of Ct. Br.	120 00
Lyme, Charles Griswold, in part to const. himself a L. M. of Ct. Br.	10 00
Leudon, Asa Otis, a donation	30 00
Norfolk, a contribution	42 69
Painfield, a collection	23 18
Pomfret, individ. to const. Rev. Daniel Hunt, a L. M. of A. E. S.	40 00
Pomfret Abington Soc. individ. to const. Rev. Nathan S. Hunt, a L. M. of A. E. S.	40 00
Scotland, a coll. to const. Rev. Jesse Fisher, a L. M. of A. E. S.	40 00
Warren, a collection	26 00
Willimantic, a collection	11 00
Windham, a collection	30 00
Woodstock, Village Corners, coll. in part	27 41
	\$1,469 52

The sum of \$314 42 coll. by Rev. A. Nash, and entered in the Journal for Nov. under the head of "Hartford," was from the following towns, viz.

Hadlyme, collection in part	23 37
Madison, coll. in part	74 05
Salisbury, individ. \$60 of which fr. Mr. and Mrs. Eliza Sterling, to const. themselves L. M. of the Ct. Br.	101 06
Sharon, individ. in part	79 58
Calvin Noyes, dec'd. by Wm. Smith, Esq. Ex'r.	36 36
	\$314 42

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Murray Street Church, fr. E. M. Morgan	30 00
Silas Brown 20. John R. Hurd 20	40 00
Jonathan Lawrence 5. William G. Bull 15	20 00
A Lady 30. A widow's mite 5	35 00
Cash 50. Cash 6 32	56 32
Mrs. Col. Varick 25. Mrs. Lefferts 10	35 00
Archibald McIntyre 45. Cash 5. Cash 5	58 00
L. S. Bouton 25. A donor, cash 5	30 00
Leander Meade 75. Thomas Ensign 5	80 00
Cash 1. Cash 2. Cash 5	8 00
P. J. M. pr. Dr. McAuley 5. B. L. Swan 20	25 00
E. Houghton 20. Eli Benedict 10	30 00—447 32
Central Pres. Church, Broom Street, mon. con.	101 32
Monthly concert, Nov.	25 32
Do. do. Dec.	55 25
In part in ch. 43 02. Mrs. Edwards 3	46 02—227 91
Fort Edward, fr. Miss Harbrook,	2 00
Western Education Society.	
Dunkirk, by Rev. T. Stillman,	60 00
Westfield,	18 00
Mr. Scofield,	5 00
Mrs. Cuyler, to const. in part T. S. Cuyler, a L. M.	20 00—103 00
Kingsborough, fr. Pres. ch. and Cong.	48 37
Newark, fr. 1st ch. fr. Miss Susan Baldwin,	10 00
Orange, N. J. fr. 1st Pres. ch.	19 05
Duane, late Cedar St. Church.	
Fr. C. St. John 20. B. Lathrop 10. J. C. Johnson 10	40 00
John Wurts 20. J. N. Cobb 10. F. Markoe 10	40 00
J. N. Morgan 2 50. Wm. M. Halsted 300	302 50
T. Doremus 5. William Howard 20. R. Bullock 25	50 00
Daniel Lee 25. William Spencer 10. G. Buck & Co. 30	65 00
Morris Ketchum 40. B. Deming 5. N. Taylor 25	70 00
D. Perkins 20. R. McCurdy 10. N. Griswold 10	40 00
George Griswold 100. A well wisher 100.	202 00
Cash 2	
H. Weed 25. H. Hinsdale 3. C. O. Halsted 300	328 00—1,137 50
Fishkill, by Rev. Mr. Phelps, in part	10 00
Mr. Sherwood, balance	65 00—75 00
Orange, N. J. fr. 2d church	14 25
Wappingers Creek, in part	14 51
Marlborough, fr. Pres. church	13 57
Newark, 2d ch. fr. J. S. Condit, Esq.	75 00
Cauldwell, N. J. fr. Pres. ch. by Mr. J. Provost	54 06
Mercers St. Church, fr. Charles Butler, Esq. and Lady	75 00
Laight St. Church, by Rev. Mr. Patton	52 05
A. Lane 5. A. Averill 10	15 00
109 Wooster st. 1. Mrs. Campbell 2	3 00
Miss Farrand 1. A. M. Scott 5	6 00
D. Pierson 3. W. D. Smith 2	5 00
S. Winterton 3. T. N. Jennings 5	8 00
G. Lathrop 2. S. Cromwell 3	5 00
H. Preeden 1. M. Clark 2	3 00
J. B. Weedon 5. Mrs. Pye 50 cts.	5 50
W. Chauncey	10 00—112 55

<i>Bowery Church</i> , fr. S. E. Morse & Co.	75 00
R. E. Morse	10 00
Ladies, by Mr. Patton 3. Mr. Lyons 1	4 00
Wm. W. Chester 250. David Hale 5	255 00
Collected at church by Mr. Bull	34 55—378 55
<i>Catskill</i> , in part, by Rev. Mr. Patton	60 28
<i>Brecker St. Church</i> , coll. in ch. by Rev. Mr. Patton	91 90
<i>Second Avenue Church</i> , fr. Rev. J. J. Owen	10 00
<i>Brinard Church</i> , coll. pr. Mr. Booth	47 17
Joseph Brewster	150 00—197 17
<i>Brooklyn</i> , 1st ch. by Mr. Pomeroy	113 73
<i>South Orange</i> , N. J. fr. Pres. ch. by Horace Doolittle.	12 70
<i>Brecker St. Church</i> , fr. N. Norton,	5 00
L. Bradley 5 H. Smith 5	10 00—15 00
<i>Central Pres. Church</i> , B. Chapin 2. H. G. Carmen 1 50	3 50
M. Simmon 6. J. Miller 1. R. Newell 2.	10 50
E. Myers 1 50	
C. P. Dakin 2. Isaac Ford 2. G. McNish 2.	7 00—21 00
Mrs. Dumerson 1	
<i>Newark</i> , N. J. Female Praying Assoc. by Mr. S. M. Graham	10 00
<i>Bloomfield</i> , N. J. fr. Presb. ch. and cong. to const. in part, Rev. C. Lyman, a director for life,	46 77
	\$3,359 19

UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

<i>Augusta</i> , Fem. Ed. Soc. by Miss Maria Fish, Tr.	18 16
<i>Cazenovia</i> , Pres. ch. by Rev. E. S. Barrows	50 00
<i>Cherry Valley</i> , in part	47 25
<i>Cooperstown</i> , Pres. ch. by H. S. Bradford	50 28
<i>Dehi</i> , by H. D. Gould	12 00
<i>Delaware Presbytery</i> , by O. L. Kirtland, Tr.	4 59
<i>Exeter</i> , Cong. church	2 51
<i>Fly and Oak Creek</i> , by A. North	17 63
<i>Glenn's Falls</i> , by Rev. E. H. Newton	21 00
<i>Granville</i> , South, 2 03. Middle, 17 61. North, fr. the 1st Pres. ch. to const. Rev. Jonathan H. Noble, a L. M. of Presb. Ed. Soc. \$31 44	51 03
<i>Harpersfield</i>	15 90
<i>Hartford</i> , South, to const. Rev. Amos C. Tuttle, a L. M. Presb. Ed. Soc.	38 50
<i>Jefferson</i> , in part	3 00
<i>New Hartford</i> , a balance	2 50
<i>Ontario Association</i> , a coll. at a sacramental season	10 00
Presb. ch. at the head of the Delaware, in part	2 57
<i>Richfield</i> , Cong. church	6 51
<i>Salem</i> , Presb. church, in part, to const. Rev. John Whiton, a L. M. Presb. Ed. Soc.	55 00
<i>Savoy Hill</i> , fr. Rev. Joseph Parry 5. Miss Stowe 25 cts.	5 25
<i>Springfield</i> , Presb. ch. 16 83. Fem. Ed. Soc. 2	18 83
<i>Trenton</i> , Dea. Lucas Young Love	6 10
<i>Troy</i> , 2d ch. in part	20 50
<i>Utica</i> , an unknown friend, the 13th payment made for the education of a young man for the ministry	38 00
Fr. the 1st ch. by E. Vernon	15 00
<i>Walton</i> , Presb. ch. by the Rev. F. Shipherd	23 72
Avails of clothing, sold	16 35
	\$552 34

Clothing.

Springfield, fr. the Fem. Ed. Soc. by Miss Rosetta I. A. Parmelee, Tr. 3 pr. socks, 1 pr. stockings, 1 shirt, valued at \$2 25.

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq. Hudson, Tr.]

<i>Richfield</i> , donations	7 00
<i>Middlebury</i> , ann. subs.	22 25
<i>Hudson</i> , ann. subs.	27 00
Contributions	19 67
Donation by Dr. F. Town	4 00
<i>Atwater</i> , Miss Polly Merick, L. M. of West. Res. E. S. Soc.	20 00
Mrs. Elizabeth L. Atwater, L. M. of West. Res. Ed. Soc.	15 00
Aaron Baldwin, L. M. of West. Res. Ed. Soc.	15 00
Young Gent. and Ladies, to const. Rev. Wm. Bradley, L. M. West. Res. Ed. Soc.	15 00
Sundry individuals	17 70
<i>Randolph</i> , donations	3 00
<i>Streetsborough</i> , donations	13 00
<i>Aurora</i> , Gent.	21 62
Ladies, to const. Rev. John Seward, L. M. of West. Res. Ed. Soc.	30 00
<i>Westfield</i> , ann. sub.	13 00
<i>Granger</i> , ann. sub.	6 00
<i>Racena</i> , Gent.	19 25
Ladies,	16 25
<i>Windham</i> , ann. sub.	3 75
Church collections	11 25
Fem. Ed. Soc.	1 41
<i>Edenburg</i> , ann. sub.	2 00
<i>West Res. Coll.</i> donation	59 08
Mrs. Mary Ann O. Clark	15 00
<i>Youngstown</i> , ann. sub.	19 94
<i>Talmadge</i> , donations, Gent.	35 76

Fem. Ed. Soc.	26 00
<i>Plymouth and Auburn</i> , ann. sub.	4 72
Donations	7 63
<i>Wadsworth</i> , ann. sub.	11 50
<i>Creskville</i> , ann. sub.	14 75
<i>Nelson</i> , donations	16 00
<i>Huntsburgh</i> , ann. sub.	2 75
<i>Sharon</i> , donation	22
<i>Troy</i> , do.	1 75
<i>Packman</i> , do.	10 75
<i>Bainbridge</i> , do.	75
<i>Geneva and Harpersfield</i> , ann. sub. Gent. Ladies	58 50
<i>Madison</i> , 1st Ch. ann. sub.	3 50
Donations	9 19
Second church	23 00
<i>Unionville</i>	13 54
<i>Andover and Cherry Valley</i> , ann. sub.	9 00
Fem. Ed. Soc.	6 87
<i>Thompson</i> , ann. sub.	5 00
Unknown source	18 13
<i>Austinburg</i> , ann. sub. Dr. Hawley	20 00
Jacob Austin	18 75
Hon. E. Austin	10 00
Rev. E. Austin	18 75
Sundry individuals	40 25
<i>Wakeman</i> , ann. sub.	10 00
<i>Sandusky</i> , donations	4 00
<i>Ridgely</i> , do.	2 25
<i>Rootstown</i> , ann. sub.	9 13
<i>Clarton</i> , do.	8 94
<i>Painesville</i> , donations	72 15
<i>Wayne and Williamsfield</i> , ann. sub.	51 87
<i>Wilmington</i> , ann. sub.	10 00
<i>Bath</i> , Fem. Ed. Soc.	3 00
<i>Mesopotamia</i> , ann. sub.	13 87
<i>Farrington</i> , do.	20 00
<i>Warren</i> , do.	12 56
<i>Brownville</i> , do.	75
<i>Vienna</i> , do.	26 25
<i>Hartford</i> , do.	13 00
Fem. Ed. Soc.	2 63
<i>Vernon</i> , ann. sub.	5 00
<i>Johnston</i> , do.	5 12
<i>Gustavus</i> , do.	10 50
<i>Kinsman</i> , do.	15 50
<i>Monroe</i> , do.	15 50
<i>Kingsville</i> , ann. sub.	15 25
Fem. Ed. Soc.	2 25
<i>Jefferson</i> , ann. sub.	3 00
<i>Morgan</i> , do.	12 50
<i>Rome</i> , do.	2 50
<i>Springfield</i> , Mass. Dr. Swan	1 50
<i>Cleveland</i> , sundries	87 54
<i>Ruggles</i> , ann. sub.	14 50
<i>Twinburg</i> , do.	50
<i>Bronson</i> , do.	1 00
<i>Berlin</i> , do.	6 25
<i>Pitchville</i> , do.	1 00
<i>Windham</i> , Rev. J. Treat	1 00
<i>Brunswick</i> , donations, Gent.	29 00
Ladies, in part to const. Rev. Lewis F. Lane, L. M. of West. Res. Ed. Soc.	6 83
<i>Northfield</i> , ann. sub.	2 00
<i>Brownstown</i> , M. T. ann. sub.	13 00
<i>Plymouth, Four Corners</i> , M. T.	7 00
<i>Northville</i> ,	5 00
<i>Romeo</i> ,	13 00
<i>Bloomfield, Auburn, and Pontiac</i> , M. T. an ann. sub.	65 00
<i>Webster</i> , M. T. ann. sub.	8 05
<i>Ypsanti</i> , do.	26 50
Fem. Ed. Soc.	12 00
<i>Ann Arbor</i> , M. T. ann. sub.	40 70
Fem. Ed. Soc.	12 08
<i>Cinton</i> , M. T. ann. sub.	4 50
<i>Addison</i> , M. T. donations	33 00
<i>White Pigeon</i> , M. T. ann. sub.	50 35
<i>Beardsley's Plain</i> , M. T. by Rev. L. Humphrey	7 00
<i>Tecumseh</i> , M. T. ann. sub.	19 09
Donations	14 30
<i>Lyme</i> , la. Rev. C. Corey	1 00
<i>Munroe</i> , M. T. ann. sub.	50 00
Donations	20 00
<i>Detroit</i> , M. T. Fem. Ed. Soc.	166 81
Gentlemen	615 56
Avails of Jewelry, &c.	5 16
Refunded money	159 97
	\$2,561 00

Whole amount received \$14,572 45.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending Jan 13th, 1836.

Beverly, fr. the Ladies' Sewing and Reading Soc. in the 4th Cong. Soc. by Mrs. Mary Herrick, 1 box, valued at \$31 80.
Leominster, fr. the Fem. Aux. Ed. Soc. Miss Susan Lincoln, Tr. a bundle, valued at \$9 54.
New Ipswich, N. H. fr. the Reading and Char. Soc. Miss Hannah Johnson, Sec. a box, valued at \$45 49.
Wenham, fr. the Fem. Reading and Char. Soc. Mrs. Abigail Foster, Tr. 7 pr. woolen socks.



REV. JONATHAN EDWARDS, D.D.
PRESIDENT OF UNION COLLEGE.

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